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THE HEBREW;

OR, THE

Church with her Surroundings,

AS THEY TOGETHER APPEARED,

THE THIRD OF A CENTURY AGO,

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"And he said unto me, Take it, and eat it up: and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey."

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PREFACE.

THE following pages were written in the year one thousand eight hundred and thirty. Their contents were so vividly and forcibly impressed on the writer's mind, as to constrain him to commit them to writing. He was, at the time, in the thirty-seventh year of his age. They are presented, without reference to the views and opinions of others on the subjects of which they treat, as they were written. The references have been added since the commencement of the year one thousand eight hundred and sixty-three.

THE HEBREW;

OR,

The Church with her Surroundings.

I am young, and ye are very old; wherefore I was afraid, and durst not shew you mine opinion. I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. Great men are not always wise: neither do the aged understand judgment. Therefore I said, Hearken to me; I also will shew you mine opinion.—Job xxxii. 6, 7, 8, 9.

CHAPTER I.

Pre-existence of the Earth, and earthly things.—Invisible seen and understood by the things which are made, revealed to the Prophets and righteous men of old when in Spirit.—The Revelations of Saint John of this prophetic character.—John the Baptist and his baptism, He who comes after him baptizes with the Holy Ghost and with fire.—The Jewish Dispensation Natural; the Christian Spiritual.—The order of Aaron superseded by that of Melchisedek.—The Law added till the seed should come.—The Enlightened Partakers of the world to come.

In the beginning God created the heavens and the earth;* the earth without form and void, for as yet the invisible things in the heavens had not put on their earthly or natural covering; for it is written, that every plant of the field existed before it was in the earth, and every herb of the field before it grew; and before it was in the earth, and before it had rained upon the earth, and before there was a man to till the ground.† Thus by the creation of the world the invisible things of God are clearly seen, being understood by the things which

* Gen i. 1, 2.

† Gen. ii. 4, 5.

are made.* If then, all the things in the earth existed in the heavens in their essences, before they existed in the natural world in a natural way,† we may thereby understand how the Prophets and righteous men of old, *when in Spirit,*‡ saw the wonderful things of God which should in after ages transpire in the natural world.§ *A natural man* can discern things in a natural way only. *The spiritual man* discerns them *in Spirit ;*‖ they are revealed by the Spirit of God to his spiritual senses, hence it is that the *natural man* can not understand them, but they are foolishness to him. Thus they are to the Jews a stumbling block, and to the Greeks foolishness ;¶ and hence it is that *the natural man* looks in vain for the true sense and meaning of the Scripture. Says John, when about to unfold to future ages the wonderful things of God, *I was in Spirit on the Lord's day.*** In order then to understand what John saw and wrote we must stand in the same lofty elevation. Now he is not a Jew which is one outwardly, neither is he a Christian who is so outwardly only, neither is that circumcision which is outward in the flesh, nor that baptism which is outward only, but that is circumcision which is of the heart *in the Spirit,*†† and that is baptism which is shed forth by the *Spirit of* God on *the spirit of man.* John did indeed baptize with water, but he who came after John baptizes *with the Holy Ghost*‡‡ *and with fire ;* for all the Law and the Prophets were till John, but since the days of John *the Kingdom of Heaven is preached,* and men press into it. Some there were in the Apostle's days who knew the baptism of John only ;§§ to such they expounded the way more perfectly, and it was then they became mighty in word and in deed, and were enabled to prove and to convince the Jews that Jesus was the Christ.

As *natural men* the Jews fulfilled the law *in a natural way,* the nature of that dispensation required that they so should.‖‖ Christ, to whom their ordinances referred, and the dispensation which he should introduce, also himself complied with the law of Moses : saying to John when he came for his baptism, in answer to him, when he said, I have need to be baptized of thee, and comest thou to me ? suffer it to be so now, for thus it becomes us to fulfill all righteousness.¶¶ Now the whole of that dispensation tended to bondage and to death ;

* Rom. i. 20.

† Prov. viii. 23, 26.

‡ Ezek. viii. 3.

§ Dan. x. 5, 9.

‖ Rom. vii. 14.

¶ 1 Cor. i. 23. 1 Cor. ii. 14.

** Rev. i. 10.

†† Rom. ii. 28, 29.

‡‡ Matt. iii. 11.

§§ Acts, xix. 2, 3.

‖‖ Gal. iv. 21, 22, 24.

¶¶ Matt. iii. 15.

it was the son of the bond-woman that should be cast out; for this Hagar, we are told, is Mount Sinai in Arabia (the place from whence the law emanated), and answereth to Jerusalem that now is, and is in bondage with her children; but Jerusalem which is above is free, and is the mother of us all; from hence is the son of the free-woman, which is by promise.* * Gal. iv. 25.

When Christ died then ended the order of Aaron, then was the Temple's sacred vail rent in twain from the top to the bottom ;† thus signifying that the way into the Holiest of all was now made manifest; and that that Priesthood, which was after the order of Melchisedek, was established; that that order, which was after a carnal commandment, was superseded by that which is after the power of an endless life.‡ † Matt. xxvii. 50, 51. ‡ Psalm cx. 4. Heb. v. 6; vii. 1, 3.

The Priesthood being thus changed, there was also of necessity a change in the law. Christ appeared and suffered as a *natural man;* he arose and revived a *spiritual man;* with him the law as a *natural one also died,* and with him it arose and revived a *spiritual law;*§ wherefore the declaration of the Apostles: henceforth we know no man *after the flesh;* yea, though we have known Christ *after the flesh,* yet now henceforth we know him no more.‖ § Rom. vii. 14. ‖ 2 Cor. v. 16. Rom. viii. 5, 6.

Christ both suffered, and died, and arose, and revived, that he might be the God of both the *dead* and the *living.* As the whole of the dispensation under the Levitical Priesthood tended *to bondage and to death,* so does that Priesthood which is after the order of Melchisedek tend to liberty and to life. For as in Adam all die¶ (not even the Son of God himself being excepted), so in Christ shall all be made alive. ¶ 1 Cor. xv. 22, 45.

The first Adam was made *a living soul,* the second Adam *a quickening spirit.* The first man is of the *earth earthy,* the second man is the LORD from Heaven.** ** 1 Cor. xv. 47, 50.

Now unto Abraham and his seed were the promises made; not unto seeds as of many, *but as of one,* TO THY SEED; which seed is Christ.†† Thus the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after, could not disannul that it should make the promise of non-effect. The law was added, because of transgression,‡‡ till the seed should come, to whom the promise was made; such, therefore, as are led of *the Spirit are not* †† Gal. iii. 16. ‡‡ Gal. iii. 19.

under the law but under grace; let every man, therefore, prove his *own work* that he may know what sort *it is*, that he may rejoice in himself alone, and not in another ;* for in the great day of the Lord every man shall bear his own burdens ; for however much men may, under the darkness which now enshrouds them, bind heavy burdens and grevious to be borne, and lay them on men's shoulders, when the darkness is dissipated they shall rest on the shoulders of the oppressor.† For even now these burdens can be made to rest on such as are in darkness only, for every man that has been enlightened and has *tasted the good* WORD OF GOD, and THE POWERS OF THE WORLD TO COME, if not again entangled by the beggarly elements‡ of this present world, will grow to the full stature of a perfect man in Christ Jesus, and thus be enabled to discern *both good and evil;*§ to choose the good, but to hurl back the evil upon Satan or the agent by him employed. So when all nature is renovated, every man must receive of that he has done, whether good or bad ; for such as are enlightened and have been made partakers of the *powers of the world to come*, have not come to the mount that might be touched, and that burned with fire, nor to blackness and darkness, but to the *heavenly Jerusalem, and to an innumerable company of angels, and to the spirits of just men made perfect,*‖ and to *Jesus the Mediator of the new covenant,* and are constituted Kings and Priests unto God and to the Lamb.

* Gal. vi. 4.

† Matt. xxiii. 4.

‡ Gal. iv. 9.

§ Gen. iii. 22.

‖ Heb. xii. 22, 23, 24.

CHAPTER II.

The Word of God divides between Soul and Spirit; is nigh us.—The Darkness past, and the True Light Shineth.—The Word manifested in the person of Jesus Christ, who manifests himself to his Disciples and not to the World.—A Natural and a Spiritual Body, and a Natural and a Spiritual World.

To those who believe, not only in the Scriptures, but also in that LIVING WORD OF GOD which is quick and powerful and sharper then any two-edged sword, dividing between soul, and spirit, and joints, and marrow,* and is a discerner of the thoughts and intents of the heart, it appears evident *That this word is nigh us, even in our mouths and hearts.*† That it was in the beginning with God; that it was God; that all things were made by it; and that without it was nothing made that was made.‡ That in it is life, and this life is the light of men. That this light shineth in darkness, and the darkness comprehended it not. That this word was made manifest in the flesh, in the person of Jesus Christ.§ That he came to his own and his own received him not, but as many as received him, to them gave he power to become THE SONS OF GOD.‖ That the darkness is past, and the true light now shineth that enlighteneth every man coming into the world. That it was with our fathers who received the lively oracles to deliver unto us. That it was with Moses at the bush, and in the mount, and with our fathers in the wilderness. That to it all the Prophets, and all that is written in the Scriptures, bear witness; for our fathers in the wilderness all eat the same spiritual meat, and all drank the same spiritual drink, for they drank of the rock that followed them, and that rock was Christ.¶ That he was SLAIN IN THE FLESH, but quickened IN THE SPIRIT, that he might be the author of eternal salvation for us. That he spoiled principalities and powers, making a show of them openly. That he was slain a *natural man* but arose *a spiritual man*,** like unto which all who are quickened by the same spirit shall be conformed, as it is written, from glory to glory, as by the Spirit of our God. That he has in this, his

* Heb. iv. 12.

† Rom. x. 8.

‡ John i. 1, 3, 4, 5.

§ Col. ii. 9.

‖ John i. 12.

¶ 1 Cor. x. 3, 4.

** Luke xxiv. 39, 51, 52.

spiritual body, ascended into Heaven, from hence expecting, until he shall have put all enemies under his feet.*

That in this same Jesus centres all the riches of wisdom and knowledge. That he is high above all principality, and power, and every name that can be named, whether in Heaven or in earth. That he is over all things, and that by him all things exist. That he is the brightness of the Father's glory, and the express image of his essence.†

That according to his promise to his disciples he manifests himself to them and not to the world.‡ That all his sheep hear *his* voice and are known of him, and go in and out and find pasture. That they know not the voice of strangers, neither will they follow them.§ That he is the good shepherd that careth for the sheep. That known and open to his view are not only all things visible but all things invisible, even the hidden springs of nature. That, like unto the first Adam when he came from the hands of his maker, he possessed *a living soul in the image of God* at the same time he possessed a natural body formed of the dust of the earth; beholding all things in the spiritual world as well as in the natural world. That he *was in Heaven at the same time that he was on the earth* himself testified, when he asserted that no man had ascended into Heaven *but he who came down from Heaven, even the Son of man who is in Heaven.*‖

It further appears evident that there is a natural body and a spiritual body.¶ That there is a natural world and a spiritual world.** That there is *a natural or written word*, which is the scriptures of the Old and New Testament, and that there is *a spiritual* and living word, which is the sword of the Spirit and THE WORD OF GOD.††

That the natural body is confined to the natural things of this natural world. That the spiritual body is raised above all natural things and laws, and is subject to and conformed to spiritual laws only; like unto the body in which Enoch‡‡ was translated and Elijah taken up, and like unto which Adam was qualified to attain, had he not transgressed; and like unto that in which the Son of Man ascended into Heaven;§§ and like unto that which all who are baptized with the Holy Ghost and with fire shall attain; and, finally, like unto that which shall be experienced when the last trump shall sound,

* Heb. x. 13.

† Heb. i. 3.

‡ John xiv. 22, 23.

§ John x. 5.

‖ John iii. 13.

¶ Luke xxiv. 39, 40.

** Luke xxiii. 43. 1 Sam. xxviii. 19. 2 Kings ii. 11; vi. 17. Rev. iv. 1; ix. 2; xii. 1, 9; xiii. 11, 14; xvi. 13. Luke xxiii. 43. Ezek. xxviii. 13, 14.

†† Heb. iv. 12; xi. 3. 2 Peter iii. 5. 1 John ii. 14. Rev. xix. 13.

‡‡ Gen. v. 24. 2 Kings ii. 11.

§§ Luke xxiv. 37, 38, 51.

and all shall be changed, in a moment, in the twinkling of an eye.* That the natural world is that which we now inhabit, in which we see, and exercise our natural senses and understandings, and in which we make use of natural means to accomplish natural things. That it is a world of effects, in which are exhibited, in a natural way, and thus conveyed to our natural senses, the things which are in the spiritual world. For the invisible things of God from the creation of the world are clearly seen, being understood by the things which are made,† even his eternal power and Godhead. That the spiritual world is that in which all things exist in their essences. Thus every plant of the field existed before it was in the earth, and every herb of the field before it grew, and before it had rained upon the earth, and before there was a man to till the ground ;‡ as it is written, when they put on their earthly or natural covering, they existed in nature or in the natural world. Thus things exist spiritually and naturally, and so it is that two become one. Without the spirit there is no existence, and without the natural or earthly covering they are imperceptible to the natural eyes. Had not the earth existed in spirit it could not exist in nature ; for the natural substance is temporal and passes away, but the spirit is eternal and abideth forever ;§ and when that great and terrible day of the Lord is come, when that baptism which is with the Holy Ghost and with fire shall be poured out, not only on the inhabitants of the world but on the world itself, like the flood was upon the old world,‖ covering even to the tops of the mountains, then shall be fully known to all those things which had been kept secret from the foundation of the world, but disclosed to those servants of God, the Prophets,¶ and fully made known by Jesus Christ, and is by his Gospel declared to all men, and to which all may attain *who mind the things of the spirit.* Then shall the righteous arise and shine forth,** clear as the sun, fair as the moon, and terrible as an army with banners ; and then shall all the proud, yea, all that do wickedly, be as stubble ;†† for the day that cometh shall burn them up, saith the Lord of Hosts ; for behold the day cometh that shall burn as an oven.

* 1 Cor. xv. 52. Rev. x. 5, 6, 7.

† Rom. i. 20.

‡ Gen. ii. 4, 5. 2 Kings vi. 17.

§ 2 Cor. iv. 18.

‖ 1 Peter iv. 12. 2 Peter iii. 4, 7, 10, 12.

¶ Matt. xiii. 35. Rom. xvi. 25, 26.

** Matt. xiii. 43. Cant. vi. 10.

†† Mal. iv. 1.

CHAPTER III.

Spiritual and Natural Existence; a living soul competent to understand Spiritually and Naturally.—Second Adam; his Twofold Perception.—Diseases, how originated.—The Efficiency of Faith.—Faith not a Natural but a Spiritual Substance.—Transformation, by the Renewal of the Mind.—Carnally and Spiritually Minded.

As every plant and every herb exists, not only in the natural but also in the spiritual world, so also man, and every creature known to man, for the waters brought forth abundantly, the moving thing that hath life, and fowl that fly above the earth.* And God made the beast of the earth, after his kind, and every creeping thing that creepeth upon the earth, and God created man in his own image,† possessed both of body and spirit; thus like every other creature existing, spiritually in a spiritual world, and naturally in a natural world; but he was in a peculiar manner endowed above every other creature; thus every other creature was put in subjection to him, for into his nostrils was breathed *the breath of life*, and man thus became *a living soul*;‡ for in the image of God created he man. In the full possession of this living soul, as he came from the hands of his creator, he was as competent to understand the things in *the spiritual* as the things of *the natural world*; thus when the creatures were made to pass before him, from a knowledge of them, both spiritually and naturally, he was enabled to give to each its appropriate name, not only to the animals on the earth, but also to the fish of the sea, and to the fowls of the air, but to every creeping thing; therefore it was that whatsoever Adam called them that was the name thereof.§

* Gen. i. 20, 25.

† Gen. i. 27.

‡ Gen. ii. 7.

Gen. ii. 19.

That the second Adam, or the Lord from Heaven, was to as great an extent endowed with this spiritual perception is evident, for we find him at one time saying to Peter, take a hook, and cast it into the sea, and take the first fish that cometh up, and in his mouth thou shalt find a piece of money.‖ It is evident to the natural man that no natural means could have conveyed this information. Again, when he saw Na-

‖ Matt. xvii. 27.

thaniel coming to him, he testified, that he was an *Israelite* indeed whom was no guile,* and the reason assigned was, that he *saw him* under the fig-tree before they called him. This testimony was conclusive to Nathaniel that he was the Christ, the Son of the living God, and no doubt because he had evinced a knowledge of that which by natural means could not be attained. Again, he cursed the barren fig-tree, and the day following it was found dried up from the roots ;† it is also evident, that no natural means were made use of to destroy the tree, it was the living principle of the tree which was addressed, its very essence or life, which to him was as visible as the natural tree itself: he spoke (and he himself testified, on a certain occasion, that his words were spirits‡) and, proceeding with a curse, the tree became dead in its essence, and so evinced it in nature. The Centurion who applied for the healing of his servant was no doubt fully satisfied that Jesus possessed such perception and power ;§ for when he answered, I will come and heal him, he immediately replied, I am also a man in authority, having servants under me ; and I say to one go, and he goeth, and to another come, and he cometh ; speak *the word* only and my servant shall be healed. By this the Centurion evidenced his belief that Jesus had the same power to command spiritually that he himself had naturally ; that he could say, *spiritually*, to this one, do this, and he doeth it ; and to another go, and he goeth ; and to another come, and he cometh ; hence the propriety of Christ's declaration, I have not found so great faith, no, not in Israel.‖ To the nobleman who applied for the healing of his son it was said, Go thy way, thy son liveth ;¶ and from the inquiry of his servants we find, on his return home, that at the very time the word was spoken, the fever left his son ; here it is further evidenced, that if the spirit is in health the body will be also ; and that as natural death entered by spiritual death, so every natural disease with which our bodies are afflicted is the result of disease in spirit. This will explain how it is that diseases of certain kinds travel and spread with such astonishing rapidity. No one can, from natural causes, account for the introduction and spread of the small pox, the plague, or the yellow fever ; hence in drawing conclusions from the effects, instead of the causes, you find among

* John i. 48.

† Matt. xxi. 19 Mark xi. 20.

‡ John vi. 63.

§ Matt. viii. 5, 13.

‖ Matt. viii. 10.

¶ John iv. 47, 50, 53.

the great, and the mighty, and the learned of this world, as much a confusion of tongues as in the erection of Babel ; they are in *the effect looking for the cause* and are thus blinded ; but at the same time rendering true that which is written, professing themselves to be wise, they became fools.* It is because men love darkness rather than light, that their deeds are *evil, because that which may be known of God is manifest in them.*† As is also said in another place, say not in thine heart, who shall ascend into Heaven, that is to bring down Christ from above ; or who shall descend into the depths, that is to bring up Christ again from the dead ; but what saith it? *The word is nigh thee, even in thy mouth, and in thy heart.* That is *the word of faith*, which we preach.‡ When the Centurion applied for the healing of his servant, it was answered, I have not found so great faith, no, not in Israel. We are told that *he believed Jesus*, and *the word* which he had spoken ; it was *the word* which performed the cure ; as it was *the word* that created the world and all things in it. Now faith is competent to remove mountains ;§ it was by it the Elders obtained a good report ; it was by it that the violence of fire was quenched ; it was by faith that Abel offered a more excellent sacrifice than Cain. The one with the powers and understanding exercised spiritually, and the other naturally. Now *faith* is a *substance*, the *substance of things hoped* for, and the *evidence of things not seen* ;‖ by it Noah was warned of things not seen as yet, to the saving of himself and all his house. Faith, in every one possessed of it, is as much a *living principle as* the natural mind. The one sees and is conversant with the things of *this world*, the other enters into that *which is within the vail*, whither Jesus has forever entered.¶ That faith which extends no further than to the things of this present world is a *dead faith*, and the man possessed of no other *is dead* while he liveth ;** for as yet he has not been raised from that death which Adam died in the day he eat of that tree whereof it was said, in the day thou eatest thereof thou shalt surely die.††

* Rom. i. 22.
† Rom. i. 19.
‡ Rom. x. 8.
§ Matt. xvii. 20.
‖ Heb. xi. 1.
¶ Heb. vi. 19.
** Ephs. ii. 1, 2.
†† Gen. ii. 17.

Faith is a *spiritual*, not a natural, *substance* ; therefore it is that it is competent to achieve that which natural means never could accomplish.‡‡ It is in its principles and operations as much superior to any thing natural as the spirit or

‡‡ Mark xi. 22. Acts iii. 16; xx. 21. 2 Cor. iv. 13. Gal. v. 22. Ephs. iv. 5. Titus i. 1. Heb. xi. 1, 5.

essence is superior to the gross or natural substance, as much superior as the spirit is to the body of man.

Let not the caviler conclude, because it is invisible to the natural eye, it is ideal only; there are many things invisible to the natural eye that are nevertheless realities; this must be acknowledged by the natural man. Did he, for instance, ever see a thought? or did he ever see the mind of a man? If he never did still his own senses testify that they exist, else why a thought, when embodied in words, and through this medium ejected into the mind, capable of producing pleasure or pain? and if the mind be not a reality, how is it competent to keep in store ideas which by the possessor are used at will? The mind is a reality as much as the body, and may be compared to a storehouse, in which are deposited things good or bad; hence the propriety of the command, *Be ye transformed by the renewing of your mind** that ye may *prove* what is that good, and perfect, and acceptable will of God. Man in his natural state is competent to acquire much; he is enabled to lay up of that which man's wisdom teaches; he may acquire the opinions of men both ancient and modern, and become thoroughly acquainted with the conclusions, and inferences, and subtle reasonings of man; still to be carnally minded is death,† whilst to be spiritually minded is life and peace. Now the carnal mind is not subject to the law of God, neither indeed can be. Some are double minded, but they are like the waves of the sea, casting up mire and dirt.‡

* Rom. xii. 2.

† Rom. viii. 6.

‡ Isa. lvii. 20.

CHAPTER IV.

Man's Purity at Creation.—The Woman.—The relation of each to the other.—Woman's Perception; Man's Strength.—Wise Men, Sorcerers, and Magicians.—Woman of Endor.—Healing Power.—The Prince of the Powers of the Air.—All Nations Deceived by Sorcery.

Adam, as he came from the hands of his Creator, was in his mind pure and chaste ;* and as God is a Spirit, his direct communications were then, and are now, in spirit, with the chaste and pure mind ; such could receive of the things of God, and delight in his will. Now if the things of God are conveyed in this way, and not naturally, the power or principle which was competent to enter and defile the mind, must, in like manner, have been a spiritual one ; and, as such, it is recognized in the Scriptures of the Old and New Testament ; in the New, when spoken of as the Prince of the Powers of the Air that worketh in the children of disobedience ; and as that Old Serpent, the Devil, and Satan, that deceiveth *the whole world.*† Let no man, therefore, conclude, when he is tempted, that he is tempted of God, because God can not be tempted of evil, neither tempteth he any man ; but *man is tempted when he is drawn away of his own lusts and enticed ;*‡ for lust, when it is conceived, bringeth forth sin, and sin, when it is finished, bringeth forth death. But, as in the beginning, so now every good and perfect gift cometh down from the Father of lights,§ with whom there is no variableness, neither the least shadow of turning.

Adam was formed of the dust of the ground, and every living thing put in subjection to him,‖ and when he had to each given its appropriate name he was found without a companion. Woman was then made, not of the dust, like every other creature, but of a part of man himself, for God caused a deep sleep to fall on Adam, and took from his side a rib and made a woman, and brought her to the man ;¶ thus she is called woman, because she is taken out of man ; therefore, shall a man leave his father and his mother,

* Gen. i. 31.

† Ephs. ii. 2. Rev. xii. 9; xx. 2. Gen. iii. 1.

‡ James i. 17.

§ James i. 17.

‖ Gen. i. 27, 28; ii. 7.

¶ Gen. ii. 22, 24. 1 Cor. xi. 8.

and shall cleave to his wife, and they twain shall become one flesh. As man came from the hands of his Creator, competent to understand the things of the Spirit of God in a peculiar manner, so the woman was and is, in a peculiar manner, qualified to know the things of the spirit of man; therefore the propriety of the Apostle's remark, the head of the woman is the man, and the head of the man is Christ, and the head of Christ is God.* When man fell, his knowledge of the Spirit of God became obscured,† but woman's knowledge of the spirit of man remained unimpaired. Thus we find before the flood, when the sons of God went into the daughters of men (the descendants of Adam by Cain, whom we are told was of that wicked one), God said, my Spirit shall not always strive with man, for that he also is flesh. Monsters were also born upon the earth. This knowledge of the spirit of man enabled Delilah to overcome Samson; and it was through the woman, by the advice of Balaam, that the Israelites transgressed, in the matter of Peor;‡ and it was by this knowledge of man's spirit, that the wives of Solomon were enabled to lead him into idolatry; and it was by this knowledge that so many of the Kings of Israel were, by their wives, turned to idolatry. Who, then, will wonder at the exclamation of the wise man. Who can find a virtuous woman? for her price is far above rubies.§

The woman is the weaker vessel; and as man is by nature endowed with strength above the woman, so is he in mind also;‖ and as he is her natural protector from natural evils, so will he, if baptized by the Spirit of Christ, be enabled to protect her from the suggestions of the devil, and to keep himself from the evil; for in the beginning it was not the man that was deceived, but the woman; and she being deceived, was in the transgression;¶ but in Christ Jesus, neither male nor female availeth any thing, but a new creature; for whosoever is baptized into Christ, with him old things have passed away,** and all things have become new; such are by the Spirit of God changed from glory to glory,†† until they, like Adam, are qualified to understand things both naturally and spiritually, until they can, with the natural vision, behold natural things, and with the spirit, spiritual things; and occupying this position, they will be en-

* 1 Cor. xi. 3.

† Psalm lxix. 23. Rom. xi. 10. Rom. i. 21. Ephs. iv. 18.

‡ Num. xxxi. 16. 1 Kings, xxi. 25.

§ Prov. xii. 4; xxxi. 10.

‖ 1 Cor. xi. 7.

¶ 1 Tim. ii. 14.

** 2 Cor. v. 17.

†† 2 Cor. iii. 18.

abled to discover the hidden things of darkness, and the workings of the mystery of iniquity,* practiced by the Prince of the Powers of the Air. For however plausible things may appear outwardly, if proceeding from any other source than the Spirit of Christ, they shall in the great and terrible day of the Lord perish, because other foundation can no man lay than that which is laid, which is Jesus Christ.† Shall we then infer that there are others than the sons of God acquainted with the mysteries of the spiritual world! Now,‡ as ever has been, only in a much higher state of refinement. Among the Egyptians they were known as the wise men, the sorcerers, and the magicians;§ and in this, then sensually refined nation, they had attained to such perfection in their arts, that they were, by their magic, enabled so to counterfeit the things of God, as to satisfy Pharaoh, and his court and nation, that they were as much entitled to the name of Servants of God as Aaron and Moses, until confounded by the slaughter of all their first-born.

In Babylon, they were known as the wise men, for Belshazzar sent for such, it is said, to read the handwriting on the wall; and we find the wise men, the astrologers, and the soothsayers, frequently applied to. Among the Israelites they were known as witches‖ and wizards, and as those having familiar spirits. Such were, by the law of Moses, commanded to be put to death. Saul scrupulously observed this law; still we find that when the Lord did not answer him, he appealed to a woman with a familiar spirit¶ to inform him of that which, in nature, had not come to pass as yet; and let no man be deceived on this subject, to believe that the history of Saul's conference with the woman of Endor, and what is there related as having transpired, is a cunningly devised fable; for the woman was not only enabled to know who Saul was, by her magic, but a prophecy was uttered by Samuel, which was in every particular fulfilled.** During the time Jesus Christ was on earth, they were known as those possessed with familiar spirits and with devils,†† and as sorcerers. Simon is said to have bewitched the people of Samaria with sorcery,‡‡ and a certain damsel is said to have brought much gain to her master by soothsaying.§§ And to the Galatians, it is said, Oh! foolish Galatians, who hath be-

* 2 Thes. ii. 7, 9. Ephs. ii. 2.

† 1 Cor. iii. 11.

‡ 2 Tim. iii. 1, 2, 9. 2 Thes. ii. 7, 8, 9.

§ Gen. xli. 8. Exod. vii. 11. Dan. ii. 10. Jer. xxvii. 9. Isaiah lvii. 3. Joshua xiii. 22. Isaiah ii. 6. Rev. xviii. 23.

‖ Exod. xxii. 18. Daniel v. 11. 1 Samuel xv. 23. Gal. v. 19, 20. 2 Kings ix. 22. Nah. iii. 4. 2 Kings xxi. 6.

¶ 1 Sam. xxviii. 7, 9, 15, 19.

** 1 Sam. xxxi. 6.

†† Luke iv. 33, 35.

‡‡ Acts xiii. 8.

§§ Acts xvi. 16.

witched you?* We find the man among the tombs was possessed with many devils, so that they were called legion. They being spirits, were enabled to know Jesus Christ, and were compelled to cry out; this man, notwithstanding he could not be bound with chains, and went naked among the tombs, was, nevertheless, afterward sitting, clothed, and in his right mind.† We have no account of Jesus Christ, or any of his disciples, resorting to any natural means to prevent or cure a disease, unless the application of clay or spittle, or a touch of the finger or hand can be termed such;‡ the word was to the spirit with which they were possessed; and when the foul spirit had left them, being healed in spirit, they were in body also. Are those who acknowledge the truth of the Scriptures prepared to believe that the Prince of the Powers of the Air has let go his grasp or hold of the children of men?§ If so, why any longer disease and death in the world; why oppression and blasphemy? Why the widow and the fatherless oppressed, and a man made an offender for a word,‖ and the righteousness of the righteous taken from him? Think you that the Scripture saith in vain that all nations were made to drink of the wine of the wrath of her that sat upon the scarlet-colored beast, and inscribed, *Babylon, mystery, the Mother of Harlots, and the abominations of the Earth?* Think ye, that Scripture saith in vain, that she *deceived all nations by her sorceries?* Her whoredoms and sorceries have been so universal, that no one, without subjecting himself to ridicule, can even mention them! Still God has his witnesses upon the earth, and although the vision has become dim, and as the words of a book that is sealed; and although the prophets, and the rulers, and the seers are covered!¶ still, because of THIS, shall the blind see out of obscurity, and the meek learn wisdom. Thinkest thou, therefore, oh, vain man, who judgest others and doest these things, that thou shalt escape the righteous judgment of God. I tell you, nay; except *ye* repent, *ye* shall likewise perish.

* Gal. iii. 1.

† Matt. viii. 28, 29, 33.

‡ John ix. 6. Mark vii. 33. Matt. viii. 5, 13. John iv. 47, 51.

§ Deut. xviii. 10, 12.

‖ Isaiah xxix. 21. Rev. xvii. 3, 5; xviii. 23. Mal. iii. 14, 15. Isaiah xxix. 10, 11.

¶ Isaiah. xxix. 10, 11, 18, 20, 21.

CHAPTER V.

The Glory to be revealed.—True Believers.—Reprobates.—The Kingdoms of this world, and the glory of them, for a season subject to the Prince of the Powers of the Air.—Woman confiding, and more easily deceived than Man.—Law of Moses on Tables of Stone.—The Law of Jesus Christ written in the Heart.—Superior perception of the Ass of Balaam to his Master.—Man subject to Creature Influence or Sympathy.

Now eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for those who love him,* and who are called according to his purpose; for the seed of the woman shall bruise the serpent's head, and he whose right it is to reign, shall reign until he has put all enemies under his feet; the last enemy to be destroyed is death.† For so is the will of God, that the weak things of this world shall confound the mighty,‡ and that dust shall be the serpent's meat. For as all the true believers in Jesus Christ are recognized as members of his body, so, while those who know the things of God are changing from glory to glory, and advancing from one degree of knowledge to another; so those who are of their father, the devil, are literally fulfilling the sentence, on thy belly shalt thou go, and dust shalt thou eat all the days of thy life. They are of the earth, earthy, and can not raise themselves above the things of the earth, having their eyes blinded by *the God of this present world.* For all the kingdoms of this present world, and the glory of them, are, for a season, subject to the usurped control, and at the disposal of the Prince of the Powers of the Air.§ Thus, when he in a moment of time showed them to Jesus Christ, he proposed their surrender, if he would fall down and worship him; for had he so done, he would have been overcome; and of whomsoever a man is overcome, to him is he in bondage.‖ Christ acknowledged himself a king, but at the same time testified that his kingdom was not of this world,¶ else would his servants fight that he should not be delivered to the Jews. But, let not men hence conclude that they shall go unpunished or

* 1 Cor. ii. 9, 10. Isaiah lxiv. 4.

† 1 Cor. xv. 26.

‡ Isa. xxix. 13, 14.

§ Luke iv. 6.

‖ 2 Peter ii. 19.

¶ John xviii. 36.

unrewarded, for every man shall receive according to that he has done, whether good or bad. Those who mind the things of the *flesh, shall*, of *the flesh, reap corruption*, and those who mind the things of *the spirit, life everlasting ;* for to be *carnally minded is death*, while *to be spiritually minded* is *life and peace.** * Rom. viii. 6.

Woman† being the weaker vessel, and least suspicious, is more easily deceived than man. She, also, being gentler in her nature, and more spiritually disposed, can more readily receive the truths of the Gospel in its sweetness, virtue, essence, and truth, it being derived entirely from a spiritual source. That woman, without the shield of that wisdom‡ which cometh down from above, is more easily deceived than man, is evident from things that daily occur about us. Thus men, who are skilled in the mystery of iniquity, possessed of, and guided by the spirit of the wicked one, will, with as much address, overcome their minds, as did the serpent the first woman ; and, being overcome, they are in bondage to them, and go to the greatest excesses, so also when under the direct influence of the devil. Mary Magdalen, we find, was possessed with seven devils ;§ still her name has descended to us, and is recorded with the names of those who more immediately attended on, and ministered to, our Lord when on earth. As woman, when under the influence of the Gospel, sheds its benign and healing qualities on all within her influence, and more easily impresses, subdues, captivates, and controls the spirit of man, by her chaste conversation, coupled with fear ; so, when under the influence of the evil one, is she the most mighty, powerful, and controlling of all the agents by him employed, and can, to a greater extent, operate on the minds and spirits of all whose understandings have not been enlightened to see the depths of Satan's workings.‖

† 1 Cor. vii. 3, 4 ; xiv. 34. 1 Tim. ii. 9, 11. 1 Peter iii. 5. Prov. xxxi. 10. Luke vii. 37, 38. John xi. 3. Luke x. 38, 39.

‡ James iii. 17.

§ Luke viii. 2, 3.

‖ 1 Kings, xxi. 5, 15, 25.

The law of Moses was on tables of stone, and in written words ; under that dispensation men were required to observe certain outward forms and ceremonies.

The law by Jesus Christ is written on the heart, and fulfilled by the Spirit.¶

¶ Rom. vii. 14 ; viii. 1, 4, 5, 14.

The *dispensation under which we live is a spiritual one* ;** thus every soul is under the influence of some spirit ; if not

** Heb. xii. 18, 22, 23.

under the immediate influence of Jesus Christ or his servants, they are under the influence of the devil or his agents; and as those who have been renewed *in the spirit of their minds* are raised above the things of the earth, and thus become *the sons of God*, so the *sons of men*, those subject to *the spirit of this present world*, adhere to it; and as no creature below man fell, they are in the position that the creatures created for the earth are; therefore the propriety of the wise man's remark, that which befalleth the sons of men, befalleth the beasts, even one thing befalleth them ;* as one dieth, so doth the other; yea, they have all one breath, so that man hath no pre-eminence above the beast; for all is vanity, all go to one place, all are of the dust, and turn to dust again. Thus it is that *fallen man* hath no pre-eminence above the beast. And as spirits in man's exalted state were not only discernible by, but subject to, the spirit of man, so man, in his fallen nature, not being able to discern spirits, is as subject to the control of the spirits of the creatures as they to his, perhaps more so; for if they were originally qualified to see the spirits of men, they may be so now; and that they were, or have been, thus qualified is a matter of record, for Balaam's ass saw the angel when Balaam did not, and was permitted to warn him of his threatened danger.† The Devil is ready to adopt any means within his control to keep man in that groveling position in which himself was placed, when it was said, on thy belly shalt thou go, and dust shalt thou eat; he is willing that man should degrade himself below the beasts, as some, wise in their own conceits, have attempted, when they would degrade man, not to the level of the orang-outang, the monkey, or the swine, but to that of a cabbage or an oyster, and some, still more wise, conclude that there is no difference between the gross earth and animated nature.

* Eccle. iii. 19, 20.

† Num. xxii. 27, 28.
2 Peter ii. 16.

Such, however, is the tendency and degradation of this foul spirit, and hence the surprise and terror of those who are of this groveling nature, when that baptism which is by *the Holy Ghost* and *with fire*‡ shall have passed upon all nature, and every gross and natural substance shall have passed away; for while they shall attempt to adhere to the earth and the things of the earth, no earth will be found; for

‡ Matt. iii. 11. Luke iii. 16.
2 Peter iii. 10.

that which is seen is temporal and passes away, while that which is not seen is spiritual and eternal and abideth forever. Then shall be distinctly known who are *the sons of God* and who the *sons of men;* for they shall be manifested by God himself, and being manifested, they shall see *they are beasts;** for while those who are of the spirit, must rise with the spirit, so those who are of the earth, must descend with the earth, and in descending, know the meaning of these dread words: The lake that burneth, and the fire that is not quenched.†

* Eccle. iii. 18.

† Mark ix. 48. 1 Cor. iii. 13. 2 Peter iii. 7, 12. Rev. xix. 20.

As the spirit is not in subjection to the body, but the body to the spirit, so whatsoever is the mind, will, and disposition of the spirit will manifest itself naturally, and since the Prince of the Powers of the Air‡ has the creatures, as well as men and things at his control (for the creature was made subject to vanity, not willingly,§ but by reason of him who subjected the same through hope), we need not be surprised at the strange appearances which frequently appear naturally, thus disclosing the hidden things of the spiritual world, and the secrets of the heart. While each creature below man pursues its natural disposition, man, at times, takes upon him the different natures of the creatures. This he would not do, unless sympathetically united with and subject to their control, and that they are recognized as thus united and controlled by him that could not err is evident. Says Jesus Christ, speaking of Herod, go tell that fox;‖ speaking of the Syrophenician nation, they were recognized as dogs;¶ others are recognized as swine, when it is said, it has happened according to the true proverb, the dog has returned to his own vomit again, and the sow** that washed to her wallowing in the mire; others as serpents, when it is said, Ye serpents, ye generation of vipers;†† some are termed owls; some satyrs, when it is said, the satyrs‡‡ shall dance there; some are recognized as the wild beasts of the desert,§§ and some as dragons. That men are spiritually recognized, according to that which controls and governs them, and are so addressed in the Scriptures, is evident, not only from this, but also from the vision of Peter, when he saw, as it were, a great sheet let down from heaven, filled with all manner of four footed beasts of the earth, and wild beasts, and creep-

‡ Eph. ii. 2.

§ Rom. viii. 20.

‖ Luke xiii. 32. Ezekiel xiii. 4.

¶ Matt. xv. 26.

** 2 Peter ii. 22.

†† Matt. xxiii. 33.

‡‡ Isaiah xiii. 21.

§§ Isaiah xiii. 21. Ezek. xxix. 3.

ing things, and fowls of the air. This we find to be the character and delineation of the gentile world.* And when he was questioned by the church at Jerusalem, he rehearsed the matter in order, thus concluding: What was I, that I should resist God. Neither Peter, nor the other Apostles, or the church, seem to have had any difficulty in interpreting this vision, but glorified God, saying, then hath God also to the gentiles granted repentance unto life.

* Acts. x. 11, 12.

Now whosoever is under the government of any other spirit than the Spirit† of God they are none of his. The more gross nations and people made images of the creatures with which they sympathized, and so now. These are common among the nations denominated Pagan to this day. Others assumed the name of the creature with which they spiritually sympathize; thus you see the Indians taking the name of the Bear, or the Lion, or the Snake; others, according to some exploit; thus, Walk-in-the-water;[1] again, others in name assume what those denominated Christians exhibit naturally—thus Red Jacket.[1] Among those denominated Christians, we at one time find the ostrich robbed to ornament the head of a lady, while the tail of a horse is placed on the head of a man. We find the hair of deceased females dressed in ringlets to adorn those of the living, while man will, at times, assume the air and character of a monkey. Here we may discover the spring of that restless and ever-striving thing called fashion, and why it is that both male and female will exhibit on their persons the conceptions of the vilest and most degraded minds, and how it is that that *old serpent* can, with such facility, array his subjects in the uniform of his own devising, and keep them in such constant anxiety in reference thereto, as to leave them no time to consult their own minds and convenience.

† 1 Cor. vi. 17. 2 Cor. xi. 3, 4. Gal. v. 17. Eph. ii. 2. 1 Tim. iii. 1, 16. 1 John iv. 2, 3.

These things must exist spiritually before they do naturally, and thus existing they are made to travel with the velocity of the mind.‡

‡ Eph. ii. 2.

The suggestions of a pure mind are pure as God himself is pure. The suggestions of an evil mind are foul as the author of evil is foul, and as man can act under the influence of a

[1] A celebrated Indian Chief.

wicked spirit as well as a good one, so also can he speak under the influence of a spirit, and at the same time not be under the influence of the Spirit of God; therefore it is that we are commanded to try the spirits.* * 1 John iv. 1, 2.

To lay up treasures in Heaven is to lay up treasures in the mind, for behold the kingdom of God is within you.† Now as a good man lays up that which is good, so the evil man lays up that which is evil. Thus the good man out of his good treasure bringeth forth that which is good, while the evil man out of his evil treasure bringeth forth that which is evil.‡ † Luke xvii. 21. ‡ Matt. xii. 35.

CHAPTER VI.

The End and Purpose of Christ's coming into the World.—Head over all things to his Body the Church.—The Devil head over all things to the Wicked.—Evidences of Faith.—Man in a Middle State, with Heaven above and Hell beneath, free to elect either.—Sin after the similitude of Adam's Transgression.

JESUS CHRIST came into the world not to condemn the world, but that through him all men might be saved, and come to the knowledge of the truth,* and that they might be glorified with him with that glory which he had with the Father before the world was ;† for he is the same yesterday, to-day, and forever, alike in mercy, goodness, and truth, forgiving iniquity, transgression, and sin ; therefore he stood and cried, Come unto me all ye who labor and are heavy laden and I will give you rest ; take my yoke upon you and learn of me, for my yoke is easy and my burden is light.‡

* John iii. 17. 1 Tim. ii. 4.

† John xvii. 5.

‡ Matt. xi. 28, 29, 30.

Now as Christ is head over all things to his body the Church,§ so the Devil is head over all things to his body which is Satan ;‖ and as Christ has arisen a spiritual man and has ascended above all principality, and powers, and every name that can be named, and by the Holy Ghost sheds down his benign and healing influence and life into the spirits and hearts of all those who are his members, and the called according to his purpose,¶ so the Devil is that embodiment of wickedness, sunk far below the natural conceptions of men, and by his spirit which is falsehood, causes continually to ascend his poisonous and corrupting influence and death into the spirits and minds of the children of men, and to and with which all the wicked unite and tend, and in which, after death, they shall be finally and fully established.**

§ Eph. i. 22.

‖ Luke iv. 6. Jude 9. Rev. xii. 12.

¶ 1 Thes. i. 5.

** Matt. iv. 1. 2 Thes. ii. 9. Rev. ii. 13.

The first man Adam was created in the image of God as it is written, with a full knowledge of that which is good ; by eating of that tree whereof it is said thou shalt not eat of it he came to the knowledge of that which is evil also,†† and lest he should put forth his hand and take of the tree of life and live forever, God in mercy drove him from Paradise to the

†† Gen. ii. 17.

earth, that the poison infused by Satan into his pure mind might be purged therefrom by the Spirit of God, and that body which became dead unto God, but alive unto sin by the Devil, might be again made dead unto sin but alive unto God by the Spirit of God, and thus be qualified for a more abundant entrance into those joys which are at God's right hand, where there are pleasures forevermore. That men were competent, by *the renewing of their minds*, to prove what was that good and perfect, and acceptable will of God, under the dispensation before the flood, and that they were thus changed from glory to glory *by the Spirit of our God*, until not only all the poison of Satan was purged away; but till they knew no laws but spiritual laws is evidenced by the translation of Enoch and Elijah, of the former of whom it is said, that he had this testimony, that he pleased God, and that he was not for God took him.* This is also quoted by the Apostle as being one of the evidences of that which faith can accomplish, for it is said it was *by faith* that Enoch was translated. If this is the evidence of faith, may we not well exclaim in this our day, who, then, is possessed of it? Such, however, was the faith possessed by the righteous men of old, by the Prophets and Apostles, and is the only faith that can raise a man above the dominion of Satan. No man is in full possession of that faith which is by Jesus Christ until it is so fully evidenced to his understanding that he can in the exercise of it go counter, not only to the opinions of men, but of any body of men, or even the whole world.

* Gen. v. 24. Heb. xi. 5. 2 Kings ii. 11.

It has been said that it was in mercy that Adam was prevented eating of the tree of life, for all God's dealings with his creatures are in mercy; for had he eat thereof, he must through countless ages have endured the polluted defilements of Satan, in that body in which he transgressed; death, then, which liberates the soul from such a prison of defilement, after having therein undergone that purification which is requisite for the heavenly Jerusalem that the body may return to the dust and the spirit to God who gave it, is a boon which the mercy of God alone could have devised.†

† Job xxxiv. 15. Eccle. xii. 7.

Now the serpent was more subtile than any beast of the field which the Lord God had made, and as the serpent is naturally, so are those under the influence of the Devil spiritually, more subtile than any beast of the field; thus they are

called serpents.* As the natural serpent goes on his belly, and eats of the dust of the earth, so that spirit which is of the Devil adheres to the earth, and partakes of and relishes things of the earth. As there are serpents naturally more or less malignant, artful, subtile, cunning, and poisonous, and larger and smaller, so also in the Devil's kingdom spirits. As naturally the serpent by a charm peculiar to itself captivates its prey, so also those who are of their father the Devil by a charm peculiar to themselves captivate their prey ; as naturally the feet by which the body is carried forward is more exposed to the natural serpent, so spiritually the affections by which we are impelled onward in the knowledge of God are more exposed to the corrupting influences of Satan. Thus you see introduced, with the utmost art and cunning, the most poisonous conceptions of the vilest minds in such a way as to captivate and secure the affections, defile the mind, and poison the whole man. As naturally the bite of some serpents is more deadly than others, so spiritually.

* Matt. xxiii. 33. Rev. xii. 9 ; xx. 2.

Notwithstanding the subtilty, cunning, art, and maliciousness of the serpent, still those who believe in and have been baptized into Jesus Christ shall in his name cast them out, shall take them up, and if they drink any deadly thing it shall not hurt them ; for these it is declared are the signs which shall follow those who believe.†

† Gen. iii. 1, 14. Mark xvi. 18.

We thus find man occupying a middle station with Heaven above and Hell beneath. From God deriving a knowledge of that which is good, and from the Devil a knowledge of that which is evil, and free to partake of either, to choose the good and refuse the evil, or to choose the evil and refuse the good. Free to become absorbed with the things of the earth, and the creatures thereof, to sink to the groveling nature of the swine, to swell with the vanity of the turkey, to strut with the peacock, to repeat like a parrot, to imitate like the monkey, fawn like the dog, bear burdens like an ass, deceive like a serpent, sting like an adder, and die like a brute, having as much knowledge, and being as mighty in acquirements, as any of these creatures.

Now when Adam begat a son, it was on the earth to which he was driven, and not in Eden where he was originally placed ;‡ it was in that earth which had been cursed for his sake, and of which it had been said, thorns and thistles shall

‡ Gen. iii. 15, 23.

bring forth unto you, and of which it is said, in the sweat of thy face shalt thou eat thereof all the days of thy life. Neither was this son in the likeness of God in which Adam was created ; for in his own likeness after his image* begat he him on the earth, and in the same image has proceeded succeeding generations. Herein is the goodness and mercy of God displayed, in that while man was in this degraded situation Christ died for the ungodly ; for man being fallen was incapacitated to raise himself. Wherefore the Word descended to the low estate of man on the earth, and was made flesh.† Thus it was that Christ made himself lower than the angels and of no reputation. Thus that Word, by which the heavens and the earth were of old, appeared in the likeness of sinful flesh, in that he was clothed therewith. Wherefore it is assumed that every man on coming into the world is in Adam's fallen nature, with the principles of sin implanted, which is the seed of the serpent,‡ but without actual transgression until he unites therewith. Were it not thus how could death have reigned from Adam to Moses over those who had not sinned after the similitude of Adam's transgression ?

* Gen. v. 3.

† John i. 14.

‡ Gen. iii. 15. Luke viii. 12. John viii. 44. Matt. xiii. 33, 38, 39, 41.

Adam§ knowingly transgressed the commandment of God, and this is man's condemnation at the present day ; for light has come into the world, and men love darkness rather than light because *their deeds are evil.* Light and darkness are set before them, for the law of God is put in the heart and written in the mind,‖ and whosoever violates it like Adam transgresseth knowingly ; they sin after the similitude of Adam's transgression. Wherefore let no man excuse himself by charging his sin to Adam, or any part of it ; for he himself does the same thing that Adam did. Sin is no part of man's nature, it was and is of the Devil, as the true light is of God. Had Jesus Christ transgressed the law, then had he been in the similitude of Adam's transgression, whereas he knew no sin, neither was guile found in his mouth. Still he is declared to be the Son of David, according to the flesh. The Apostle also, speaking of the Israelites, says, whose were the fathers, and of whom as concerning the flesh Christ came.

§ Rom. v. 14.

‖ Rom. ii. 15. Heb. x. 16.

For this purpose was the Son of God manifested that he might destroy the works of the Devil,¶ and he says, let little children come unto me and forbid them not, for of such is the kingdom of Heaven.

¶ 1 John iii. 8.

CHAPTER VII.

Fallen Man.—Means of Restoration.—Two Nations and two manners of People.—Great Red Dragon.—The Woman in the Wilderness.—The Two Witnesses.—Dead Bodies of the Two Witnesses.

MAN being fallen, and incapacitated to rise again, God in mercy descended to him; for no sooner had the disease entered by the Devil, than the antidote was provided by God.* Thus two nations and two manner of people are continually striving in the world, and not only in the world, but the principles, in each individual, for *the spirit* lusteth against *the flesh*, and *the flesh against the spirit*, these two being contrary; thus Saint Paul saith, with *my mind I serve* the law of God, but with *my flesh* the law of sin.†

* Gen. iii. 13, 14, 15.

† Rom. vii. 25. Gal. v. 17.

No sooner had man descended to the earth, than the effects of sin were seen and felt, not only by himself, but by the creatures; and no sooner had man began to multiply on the earth, than two different nations and people, opposite the one to the other, were clearly marked; the one in the person of Cain, and the other in the person of Abel;‡ and as then, so now, he who is *after the flesh* persecuted him who is *after the spirit*. The one was denominated the *sons of men*, and the other the *sons of God*, and so now. And when the whole earth became corrupt, by *the sons of God* taking of the *daughters of men*, whom they saw to be fair, God said, my Spirit shall not always strive with man, for that he also is flesh. Thus was the earth cursed for man's sake. Immediately after the flood the spirit of the evil one manifested itself in Ham, of whom it is said, cursed be Canaan for thy sake.§ Again are the two covenants, that is, the Law and the Gospel, as distinctly marked; for it is written that Abraham had two sons, the one by a *bond-maid*, and the other by *a free-woman*;‖ he who was of the bond-maid was *born after the flesh*, but he of the free-woman was by promise.

‡ Gen. iv. 4, 5, 6.

§ Gen. ix. 25.

‖ Gen. xxi. 10. Gal. iv. 23, 30.

The *sons of God* and *the sons of men* are throughout the Scriptures counted as being different the one from the other. It is said of Eber, who lived before Abraham, that he had two

sons, the one was named Peleg, for in his days was *the earth divided*, and his brother's name was Joktham ; through Peleg is the genealogy of Jesus Christ traced. We may thence infer that the division here referred to was the dividing of the *sons of God* from the *sons of men*.* To Rebecca it was said two nations and two manner of people shall be separated from thy bowels ;† of Tamar it was said, she brought forth two sons by Judah, the one Pharez, and the other Zerah.‡ Through Pharez is the genealogy of Jesus Christ traced.

* Gen. x. 21, 25. 1 Chron. i. 19.

† Gen. xxv. 23.

‡ Gen. xxxviii. 27, 30.

Now whosoever is baptized into Christ is baptized into *his death*, and if baptized into *his death* then shall he also be in the likeness of his resurrection ; *for by the Spirit of God man ascends to Paradise ; as by the spirit of the Devil he descended to the earth.* Whosoever therefore denieth *that Jesus Christ is come in the flesh, he is anti-Christ ;*§ and this is that whereof you have heard, that it should come into the world and is now already in the world ; yes, and has covered the whole earth with darkness, and with gross darkness the people.

§ 1 John ii. 18, 22 ; iv. 3. 2 John 7.

The great red Dragon‖ has driven the woman into the wilderness, and the cry has already gone forth in all the earth, who is able to make war with the beast, and who is able to overcome him ?¶ Already has the image been made to the beast, and power given unto it, that it should both speak and cause as many as would not worship the image should be killed. And shall it be said that the *two witnesses* to whom it was given to prophesy in sackcloth have already been slain,** and that their dead bodies are now lying in the streets of the great City which is *spiritually called Sodom and Egypt, where also the Lord was crucified ;* and that they of the people, and kindreds, and tongues, and nations, *now* see their dead bodies, and will not suffer them to be put in graves ; and that they which dwell on the earth are even now rejoicing over them and making merry, and sending gifts one to another, because these two prophets tormented them which dwelt on the face of the earth ; for it is said of the beast which ascendeth out of the bottomless pit that he should make war against them and kill them, and that all shall wonder after the beast whose names are not written in the Lamb's book of life.††

‖ Rev. xii. 3, 6, 13.

¶ Rev. xiii. 4, 14, 15.

** Rev. xi. 3, 4, 8.

†† Rev. xvii. 8.

Is it now that the desolating abomination spoken of by

Daniel the Prophet is to be disclosed? Standing where? Not in the congregations of the wicked, not in the ranks of infidelity, but (let whoso readeth understand) standing in THE HOLY PLACE,* for all nations shall be deceived, and, if it were possible, the very elect. What shall we infer? What can we infer when we see those standing *in the sanctuary of strength?*[1] Those whose peculiar province it is to distribute the word of life, to carry the lambs in their arms, and gently lead those who are with young. Those occupying the highest places in the land, and under whose charge are the youth that covet to prophesy and would cultivate the good gift; in one part of the globe professedly teaching the truths of the Scriptures, and at the same time scoffing at their contents, taking portions of the holy things therein contained, and turning them to ridicule and jest, treating the miracles as cunningly devised fables, and the whole as a system of morality suited to man's groveling disposition and nature.

* Dan. viii. 11, 13; ix. 27; xii. 11. Matt. xxiv. 15, 24.

Men of the same class and professedly instructors, in another part of the globe, using the same Scriptures, as an apology for the most mighty and organized oppression; assuring to themselves the right and power to pardon and forgive sins, past, present, and to come, and by these means extorting the substance of those whom they oppress, and their blind adoration. In another part of the globe those claiming the highest seats in the church, occupying the highest places in the state, receiving the highest salaries in the land, and even seats in a house of Lords; assuming the right of, and a pretended apology therefor, in these same Scriptures of taking from the cultivator of the soil a tenth of its produce, and the right of dictation and control in judicial and ecclesiastical concerns. And in another part of the globe, those who presume as much, assuming to themselves as high a position, devising and executing plans, avowedly to raise funds for the erection of churches and institutions of learning, and for preparing young men for the ministry; turning not only the State but the whole country into one mighty and organized gambling shop.[2] These same men engaged in devising and carrying

[2] Witness lotteries for building colleges and churches granted by the different States; New York in particular.

[1] See Appendix A.

into effect plans which could only be brought about by feverish excitement; plans in which men engage under the excitement which the thing itself begat.

When we see these men standing at their respective desks, or in their peculiar stations on natural principles, accounting for every movement in the world, for every disease with which the human body is afflicted; for every scourge that befalls a nation, a body of people, or an individual, thus placing man on the level with the brute. What shall we conclude? When one portion reduce Christ to the level of a mere man, and another deny his identity as a risen Savior, and all, practically, *that light and life* which he promised to his disciples, and by which *he manifests himself to them, and not to the world.**

* John xiv. 16, 17, 22, 23; xv. 26, 27.

That individual, community, or body of men, *who are without this life*, are in the Scriptures recognized *as dead even whilst they live;* therefore the propriety of the remark, let the dead bury their dead, and awake thou that sleepest and arise from the dead,† and Christ shall give you light. In Christ Jesus is life, and this life is the light of men. As individuals, communities, and bodies, men, without this life, are dead, so are ecclesiastical and judicial instructors and teachers; and as the natural body without life constitutes *a carcass*, so these without *the spirit of God* are recognized as *a carcass.*‡ Wherefore the answer of Jesus Christ to the Apostles, wheresoever the THE CARCASS IS, there will the eagles be gathered together.§ If these things are so, then see in the professed and acknowledged instructors and teachers of Christianity *the dead body* of the ecclesiastical *witness* lying in the streets of the great City, which they of the earth will not suffer to be put in a grave. See *the dead olive tree,*‖ which no longer, through the golden pipes, empties itself into the golden candlestick, to lighten and illuminate the church and the world.

† Matt. viii. 22. Eph. v. 14.

‡ Matt. xxiv. 28.

§ Matt. xxiv. 14. Luke xvii. 37.

‖ Zech. iv. 2, 13, 14. Rev. i. 1, 20; ii. 5; xi. 4.

CHAPTER VIII.

The words of Abijah, King of Judah.—The Pattern of the Things which Moses was commanded to make, a Figure for the time then present.—The Law in its Application under the Jewish Dispensation, Natural; under the Christian, Spiritual.—Jesus Christ did not Judge according to Outward Appearance, but Righteous Judgment.—The Scribes and Pharisees a Continuous Generation.

HAVE ye not cast out the priests of the Lord, the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of other lands; so that whosoever cometh to consecrate himself with a young bullock and seven rams, the same may be a priest to them that are no gods. But as for us the Lord is our God and we have not forsaken him, and the priests which minister unto the Lord are the sons of Aaron, and the Levites wait on their business. And they burn unto the Lord, every morning and every evening, burnt sacrifices and sweet incense; the shew bread, also, set they in order upon the pure table, and THE CANDLESTICK* OF GOLD, with the lamps thereof, to burn every evening; for we keep the charge of the Lord our God, but you have forsaken him.

* 2 Chron. xiii. 11.

These are the words of Abijah, King of Judah, to Jeroboam and to all Israel, when he stood upon Mount Zemaraim.† And whatsoever was written aforetime, was written for our learning, that we through comfort of the Scriptures might have hope;‡ as whatsoever Moses made by the commandment of God for accomplishing the service of the then dispensation, and the service§ and the ordinances itself, and all that is written as having transpired under the law, *is the pattern of the things in the heavens; and the representation of the things which should transpire under the dispensation in which we live.* Thus the pattern of all the things which Moses was commanded to make, was shown him in the mount; and he particularly commanded to make them according thereto.‖ It is also said the first tabernacle, while yet standing, was a figure for the time then present; and that when Moses had

† 2 Chron. xiii. 9.

‡ Rom. xv. 4.

§ Heb. ix. 6, 9, 10.

‖ Heb. viii. 5; ix. 23, 24; x. 1.

spoken every precept to all the people according to the law, he took the blood of calves and goats, with water, and scarlet wool, and hyssop, *and sprinkled both the book and all the people*, saying, this is the blood of the testament which God hath enjoined unto you; moreover, he sprinkled with blood both the tabernacle and all the vessels of the ministry, and almost all things are by the law purged with blood, and without shedding of blood there is no remission. It was necessary *that the patterns in the heavens should be purged with these, but the heavenly things themselves with better things than these.* Again it was said of the law, that *it has the shadow of good things to come, and not the very image.* And Paul in his epistle to the Romans, after enumerating the crimes of idolatry, adultery, and others, committed under the law, says: that they who know the judgment of God, and that they who do such things are worthy of death, not only do the *same things*, but have pleasure in them that do them;* and he says of the man who judges those *who do such things*, that wherein he judgeth another he condemneth himself, for that he *doeth the same things.*

*Rom. i. 32; ii. 1.

We thus perceive that that law which, under the Jewish dispensation, was applied to natural things, is under this, our dispensation, applied *to spiritual things;* and that the curse of the law, in its fullest extent, may rest upon those who in their outward deportment are blameless. Paul, as touching the law in its outward forms and ceremonies, was blameless; and, after the most perfect form of the sect, lived a Pharisee, still he was a most violent persecutor of the church of God. The law of God *is spiritual*, and is such in its application as to reach where outward forms and ceremonies can not; it is like *a fire and a hammer*,† and howsoever much men may hide *the secret things* of action under the covering of flesh, with which they are enshrouded, this law is competent to explore the hidden springs of darkness, *and cause man to stand convicted of his transgressions, when hid to the natural eye.*

† Jer. xxiii. 29.

Jesus Christ said he judged no man; and yet, if he judged, his judgment was true; for it was not he that judged, *but his Father that was in him. It is spirit that judges spirit, and it is spirit that shall condemn spirit; and it is spirit that searches out all things, yea, the deep things of God.*‡ Think not, there-

‡ John iv. 24.

fore, oh man, that thou shalt escape the righteous judgment of God, and the spiritual application of his righteous law. *Jesus Christ did not judge according to outward appearance, as himself testified, he judged righteous judgment.** Therefore it was, that the company of publicans and sinners was more acceptable to him, and he could more readily sit at meat with them than with the self-righteous Pharisee and the haughty scribe; thus, whilst he gently upbraided the former, he denounced the latter as *a generation of vipers;*† and like unto whited sepulchres, which appear beautiful without, but within are full of dead men's bones and all manner of uncleanness; and charged them with being the sons of those who slew the prophets, and by their own acts acknowledging it; for that their fathers slew the prophets, and they garnished their sepulchres.

* John vii. 24.

† Matt. xxiii. 24, 33.

In the sight of God it is of no avail under what sect, name, or society men array themselves; it is to *the thoughts and intents of the heart* that his judgment applies itself; wherefore he says, thou blind Pharisee, cleanse first that which is in the cup and platter, that the outside may be clean also. The same principles that constituted the scribes and Pharisees in the days of Jesus Christ, does now, and has ever since, however much they may by their appearance deceive men, and for a pretense make long prayers; and however much they may tithe mint, and cumin, and annis, and bind heavy burdens, and lay them on men's shoulders, they are still of their father the devil, and constitute *the generation of vipers* unto whom Jesus Christ said he would send prophets, and wise men, and scribes; some of which they would crucify, and some they would scourge in the synagogues, and persecute from city to city, that upon them might come all the righteous blood shed upon the earth; from the blood of righteous Abel to the blood of Zecharias, the son of Barachias, whom they slew between the temple and the altar.‡

‡ Zech. i. 1. Matt. xxiii. 35.

Wherefore let no man conclude, that with the destruction of ancient Jerusalem *this generation* perished from the earth; from the days of righteous Abel, in all ages of the world, they have existed to the present day, and do now. It is they who seek deep to hide their councils from the Lord, and whose words are in the dark, and who say, who seeth us? and who

knoweth us?* Their sins and iniquities can only be reached by the law of God, in its spiritual application. They constitute the self-righteous and haughty of every kindred, nation, and tongue under Heaven, and their officials in particular. These are the men of whom it is said, ye compass sea and land to make one proselyte, and when ye have made him, ye make him twofold more the child of hell than yourselves ;† and of whom it is said, ye have taken away the key of knowledge, for ye would neither enter yourselves, neither suffer those who were entering to go in.

* Isaiah xxix. 15.

† Matt. xxiii. 15.

CHAPTER IX.

The Body in Subjection to the Spirit.—The Law of God put in the Heart, and written in the Mind.—The Church Subject to Regulations and Restraints.—Ananias and Sapphira.—Judicial and Ecclesiastical Law.—Common Law.

Now it is not the spirit* that is in subjection to the body, but the body to the spirit; whatsoever, therefore, is the mind, will, or disposition of the spirit the body is conformed to; not only in individuals, but in bodies of men. Thus that individual, or body of men, who are obedient to and conformed *to the law which is by God put in the heart, and written in the mind,*† will manifest it in a visible way. They will be conformed to that order which is to be observed in all the churches of the saints. Thus, in the church of God, certain regulations and restraints are acceded to; these may not, however, be the rude conceptions of men, hastily and blindly adopted, and cruelly and oppressively enforced; they must be conformable to *the law of the heart and mind, and after the pattern which the spirit shall dictate;* like as was said to Moses, *see that thou make all the things according to the pattern shown you in the Mount.*‡ Such was the law adopted by the Apostles. It was spiritual in its origin, and spiritual in its application, no part of it was gross; but like *the candlestick* which Moses was commanded to place before the ark, all of the finest gold ;§ and like THE CANDLESTICK, was the fit supporter of the bowl and lamps, into which THE ANOINTED ONES might pour the fine beaten olive oil, to enlighten the church and the world. The application which the Apostles made of *the law, was like fire proceeding out of their mouths, and destroying their enemies.*‖ Ananias, and Sapphira his wife, professed to adhere to the order established by the church, and avowedly brought the amount of their possessions and laid them at the Apostles' feet; but the perception imparted to Peter enabled him to detect the counterfeit and to charge them with lying (not to him) but to the Holy Ghost.¶ In

* Eccle. viii. 8. Prov. xx. 27. Rom. vii. 25; viii. 7. John iv. 24.

† Jer. xxxi. 33. Heb. viii. 10. Ps. xxxvii. 31. Isa. li. 4, 7.

‡ Ex. xxv. 40; xxvi. 30; xxvii. 8. Heb. viii. 5.

§ Ex. xxv. 31; xxvii. 20.

‖ Amos v. 6; vii. 4. Obad. 18. Nahum 6. Mal. iii. 2. 1 Cor. iii. 13. Matt. iii. 11. Acts ii. 3.

¶ Acts v. 3, 4, 9.

this our day we also have A LAW* for the government of the church and our natural concerns, avowedly built on the sure foundation of the Apostles and the prophets ; for both are acknowledged. Thus we see in the same institutions of learning, and under the same teachers, those who professedly set themselves apart for the MINISTRY, and those who professedly set themselves apart for THE LAW, alike acknowledging the truth and authority of the Scriptures. And as THE PROFESSED PROPHET publicly takes the vows of God upon him, so THE PROFESSED LAWYER with his hand on the sacred volume, containing the Scriptures, solemnly acknowledges the same God, and calls upon him to witness his vow ; and thus devotes himself PROFESSEDLY to a holy and honorable calling, and IS PROFESSEDLY ENLISTED IN THE SERVICE OF GOD, avowedly taking upon himself to discriminate between right and wrong ; to protect the ignorant, and to relieve the oppressed, the widow and the fatherless ; and to cause judgment to rest on the head of the oppressor. Thus we see God acknowledged in every department ; the judge before he is admitted to his seat, with his hand on the sacred volume, calls upon God to witness his vow ; and every officer is, in like manner, required to acknowledge him ; as also the men denominated *the jury*, selected to hear and determine the matter agreeably to the established order. The witnesses called upon to testify in the case are in like manner demanded solemnly in the presence of God to testify to the truth, the whole truth, and nothing but the truth, with their hand upon the Scriptures ; in fine, such is the acknowledgment and professed reverence for the Scriptures and their authority that they are kept in the immediate presence of the Judge. Here, then, is a most holy and solemn institution, or piece of most horrid and blasphemous mockery. An institution having the stamp and spirit of God, or constituting what the Scriptures recognize AS A CARCASS ; if the latter then see in the persons of the professed and acknowledged teachers and administrators of the judiciary the OLIVE TREE, which of itself no longer empties the golden oil, through the golden pipes, into the golden candlestick ; but THE JUDICIAL WITNESS laying in the streets of the great City, which they of the earth will not suffer to be put in a grave. And if the former, why the latter of the law

* Deut. xxxiii. 2, 4. Matt. xxii. 37, 38, 39. Mark xii. 29, 30, 31. Luke x. 27. Joshua viii. 34. 2 Chron. xxxi. 21. Ps. xxxvii. 31. Prov. vi. 23 ; xxviii. 4. Isa. xlii. 21.

only acknowledged, and those appointed to administer it permitted to distort it, until as much a monster as was born to those before the flood, who went into the daughters of men? Why is the law made void, that the tradition of men* may be kept? And why a witness on the stand with enough of the law of God in his heart and mind to discriminate between right and wrong, falsified and lacerated in his feeling, that his testimony may be distorted into a shape foreign to his mind and intentions, and he, finally, by the administrators of THE LAW, held up to ridicule, and they, with the vows of God upon them, sporting with his character and feelings? Why the laws in their application rendered *a strong hold*, behind which the guilty shield themselves, whilst the less guilty are shut up within the walls of a prison? Why is the wholesale villain, who defrauds the community of millions, enabled to roll in his carriage, whilst the honest individual, with whose property he is sporting, is shut within the walls of a common jail? †

* Matt. xv. 6. Mark vii. 13.

† Eccle. iii. 16.

All legitimate governments, political organizations, legislative enactments, and judicial decisions are but the outbirths of THE COMMON LAW, which is neither more nor less than the latter of the two primary commandments, viz., these: "Thou shalt love the Lord thy God with all thy heart, and all thy mind, and thy neighbor as thyself;"‡ the former having reference more immediately to ecclesiastical, and the latter to judicial, law. These are the laws that prevailed in the Apostles' days, for the government of the church and in common life. The COMMON LAW is not then just what men choose to make it, but a vital principle readily comprehended and easily understood; and in its primary sense is THE LAW OF GOD,§ and consists in each man awarding to another exactly what the other is required to award him. When this order is reversed by the substitution of PRECEDENTS for the vital principle, from which alone PRECEDENTS can emanate, the COMMON LAW is rendered officially void, that THE TRADITION OF THE ELDERS may be officially kept; and the judicial witness is thus seen lying in the streets of the great City, which they of the earth will not suffer to be put in a grave;‖ and a time of trouble and perplexity is at hand.¶

‡ Matt. xxii. 36, 40.

§ Matt. xv. 5, 6. Mark vii. 7, 8, 9. Luke xi. 45, 46.

‖ Rev. xi. 9.

¶ Daniel xii. 1. Mark xiii. 8, 37.

CHAPTER X.

Power and Efficiency of the Gospel.—Its Effects on Governments and Nations.—Evidences thereof in their Formalities and Requirements.—Typical Representation of the Dry Bones in the Valley of Vision.—Double Delineation of the Law and the Prophets.—The Two Anointed Ones.

That principle of light and life* which could enable such feeble instruments as uneducated persons and illiterate fishermen, unaided by the sword, the bayonet, or the stake, or any other natural power, to dethrone monarchs and overthrow kingdoms and empires must be something superior in its essence and power to the gross ideas and conceptions of men; such was, however the power exercised by the Apostles and primitive Christians, and by which they revolutionized the world.† That such was the effects, must be admitted by all, whether Christian, Infidel, or Pagan. That a mighty revolution or change, from Pagan power to that denominated Christian, has taken place in the world none can deny, for we have the evidences on every side of us and all about us. In this, our country, Christianity is acknowledged in every department of government, whether political, judicial, or ecclesiastical. Thus we see every officer, from the highest in the general government to the lowest in the State, acknowledging the truth, virtue, and essence of the Scriptures, before entering on the duties of office, by laying his hand on the volume containing them, and calling upon the God thereof to witness his vow to faithfully discharge the duties of the office he assumes, and he thus solemnly dedicates himself to him and his service, for there is no power but of God. For this cause we pay tribute also, for they are God's ministers, attending continually upon this very thing.‡

* John i. 4. 1 John i. 1, 2; ii. 9; v. 5, 11.

† Acts i. 15, 16; iv. 13; xii. 6, 7; xvi. 25, 26.

‡ Rom. xiii. 1, 6.

Not only are the Scriptures acknowledged by the heads of department, of the general government, but such is the professed reverence therefor that those who sit at the receipt

of customs demand the assent of all from whom they receive tribute or custom to the truth of them, and, consequently, to the God thereof, by requiring them in his presence to witness the truth of what they attest. And in almost all cases of trust or doubt, however trifling, the Scriptures and their author are appealed to. But what shall we say? Have not all united, whether political, judicial, or ecclesiastical, in exalting the Scriptures and their efficacy and virtue, and the benefits that must result to mankind by a general distribution of them! Have not men of every description and sect united in one mighty, organized body, to send them, not only throughout our country, but avowedly throughout the world! And have not all been required to contribute to the object, whether rich or poor, from the most obscure tradesman to the heavy operator, from the winner at a horse race[1] to the vender in that organized system of gambling, THE LOTTERIES. And is not the man who dares to withhold his assent to the truths of the Scriptures, denounced, and branded as an infidel, and the man who dares to doubt the expediency of creating such a commotion in almost as much danger of being denounced with him.

What has been here remarked as suited to the United States, is, in its general application, suited to all professing Christendom; and men thus engaged must believe what they profess, and professedly recommend and administer to others, or they must of all men be the most consummate hypocrites, or so dead to *that* LIGHT AND LIFE, to which the Scriptures direct all men, as to be aptly represented by the dry bones which Ezekiel saw in the valley of vision, for these we are told are THE WHOLE HOUSE OF ISRAEL.* Now they are not all Israel who are of Israel, neither because they are *the seed of Abraham* are they all children, but in Isaac shall thy seed be called; that is, they who are *the children of the flesh*, these are not children of God, *but the children of the promise, these are counted for the seed.*† Thus we see, when that dispensation which is by Jesus Christ, after the order of Melchisedek, was established, those who disbelieved were broken off from THE GOOD OLIVE TREE and cast forth as withered branches,

* Ezek. xxxvii. 1.

† Rom. ix. 8.

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[1] See Appendix B.

while others, which were wild by nature, were ingrafted in and partake of the root and fatness of THE OLIVE TREE.* It is not the branches that bear the root, but the root that bears the branches. To these then, in the *good olive tree*, or professedly so, are more particularly addressed all that is written in the Prophets, and in the Psalms, and in all the Scriptures; and this is *professing Christendom*, and as many as shall be gathered out of every kingdom, nation, tongue, and people. How idle, then, to call those branches which have been broken off, withered and dead, for more than eighteen hundred years, *the house of Israel and the children of the promise*, and to apply to those exclusively that which relates *to the good olive tree*, and as many as shall be ingrafted thereon. How idle to be seeking the living among the dead, and thus rendering THE LAW AND THE PROPHETS, as they are contained in the Scriptures, not only a sealed book† to the learned and the unlearned, and consequently A DEAD LETTER,‡ divested of every particle of that LIFE AND SPIRIT imparted by the Apostles and primitive Christians, which rendered them a *burning and shining light*,§ *and like fire devouring their enemies. Devoid of life they constitute* A CARCASS, *and if* A CARCASS, *then a dead body lying in the streets of the great city*, which they of the earth will not suffer to be put in a grave.‖ Then see doubly delineated THE LAW AND THE PROPHETS. First, in the persons of the professed and acknowledged administrators and divulgers of them, and second, as they are contained in the Scriptures of THE OLD AND NEW TESTAMENT. For there is A CANDLESTICK, ALL OF GOLD, with a bowl on the top of it, and seven lamps; and there are TWO OLIVE TREES BY IT, one upon the right side of the bowl, and the other upon the left thereof, which are the TWO ANOINTED ONES that stand before the Lord of the whole earth,¶ and THE LAW AND THE PROPHETS are witnesses, for it is written, now the righteousness of God WITHOUT THE LAW is manifested, being WITNESSED BY THE LAW AND THE PROPHETS,** and there are two candlesticks and two olive trees. If then that period has arrived in the world when THE DEAD BODIES of the TWO WITNESSES†† are to be seen in the streets of the great city, which they of the earth will not suffer to be put in a grave, then, indeed, is the period in which we live a momentous one, for soon, very soon, must THE ABOMINATION THAT MAKES DES-

* Rom. xi. 16, 17, 18.

† Isa. xxix. 11, 12.

‡ Matt. xv. 9.

§ John v. 35. Ps. xcvii. 3, 11.

‖ Matt. xxiv. 28. Eccle. iii. 16. Ezek. viii. 12, 16, 17, 18.

¶ Zech. iv. 2, 3, 14. Rev. xi. 3, 4.

** Rom. iii. 21.

†† Rev. xi. 8, 9.

olate be manifest to all,* and it is surely more becoming professing Christians and the world, to observe attentively the signs of the times,† that they be not taken unawares, than for any one to assert positively in relation to the period when these things shall transpire. But all who look for a new heaven and a new earth must be aware that these things must come to pass‡ before the church can put on her beautiful garments, and shine forth in her millennium glory and beauty; a period which so large a portion of the world believe just at hand.

* Daniel xi. 31; xii. 11.

† Matt. xvi. 3.

‡ Matt. xxiv. 6. Mark xiii. 29. Luke xxi. 31.

CHAPTER XI.

A Law of Universal Application.—Ardor alike common to both Good and Bad.—Jesus Christ a Nazarene.—Intoxication of the Subjects of the Prince of the Powers of the Air.—The Whole World Deceived through and by the prevalence of Sorcery.—Denial of Spiritual Manifestations, both Good and Bad, a Marked Characteristic of the Day.—Entire Freedom of all alike to Communicate the Wonderful Things of God.—Marked Peculiarities of the Day.

THIS law is of universal application, that like begets like, and as life begets life, so death begets death. Thus that individual or body of men, *which are not quickened by the Spirit of God*, are by the Scriptures recognized AS DEAD,* no matter how intently engaged in the prosecution of an object. Those, for instance, engaged in the erection of the Tower of Babel appear to have as much ardor, and to have been as intent in the pursuit, as those engaged in the erection of Solomon's Temple ; still the former were rebels against God, and in that state in the Scriptures recognized as DEAD, even while ALIVE, and it is worthy of remark, that when this body of rebels were dispersed that it was said of them, they left off to build,† as if anticipated they would again commence whenever opportunity offered. Now no man can say that Jesus is the Lord‡ but by the Holy Ghost, and know ye not of your own selves, *that Christ is in you, except ye be reprobates* ;§ under the influence of the spirit of man an individual or body of men may engage in and prosecute an object with as much intensity as the Babylonians did. So may they under the direct influence of the Devil. IT IS THE SPIRIT OF CHRIST alone that renders man calm and serene at all times and under all circumstances, whether in prosperity or adversity, whether in life or in death. It is such alone who is qualified to say, to live is Christ, to die is gain.‖ Wherefore it becomes all sober-minded persons to consider well how they engage in the excitements of the day, LEST HAPLY THEY SHALL BE FOUND ENGAGED IN BUILDING UP THAT GREAT CITY WHICH REIGNS OVER THE

* Eph. ii. 1. Col. ii. 13. 1 Peter iv. 5, 6. Rev. iii. 1.

† Gen. xi. 8.

‡ 1 Cor. xii. 3.

§ 2 Cor. xiii. 5.

‖ Phil. i. 21.

KINGS OF THE EARTH, and of whom it is said, IN HER WAS FOUND THE BLOOD OF ALL THE RIGHTEOUS MEN SHED UPON THE EARTH.* It was said of Jesus Christ that he should be called a Nazarene,† and as under the law persons of this description drank neither wine nor strong drink, so under the Gospel those who drink of, and are under the direction of, HIS SPIRIT, know nothing of the intoxicating draughts which are mixed by the Prince of the Powers of the Air‡ and administered from the golden cup of her that sits upon the scarlet-colored beast. It is not animal excitement that urges them in the prosecution of duty, such alone is common to the natural man. All excitements, therefore, all sober-minded persons have reason to be afraid of, and all those objects for the accomplishment of which the animal passions are appealed to, sober-minded persons have like reason to dread. Every disciple of Jesus Christ should at all times be enabled to give a reason *for the hope that is in him*§ and when he would engage in an object it is not only necessary for him to inquire whether he will promote the cause of Jesus Christ, but whether he shall not injure that cause; it is necessary for him to inquire whether he is building up *a body of life* or *a body of death*, for he can not partake of the cup of Jesus Christ and the cup of devils.‖

* Rev. xviii. 24.

† Matt. ii. 23.

‡ Eph. ii. 2. Thess. ii. 7, 10. Rev. xvii. 3, 4.

§ 1 Peter iii. 15.

‖ 1 Cor. x. 20, 21. 1 Tim. iv. 1.

Some there were in the Apostles' days, who gave out that *they were some great one*, and the people *believed that was the mighty power of God;* but it is said *they bewitched the people;*¶ and it is said of her that sits upon the scarlet-colored beast, not that she bewitched a certain number or description of people, but that SHE DECEIVED ALL NATIONS** by her sorceries; if then all nations are deceived, why wonder at that which is continually transpiring about us at this day?

¶ Acts viii. 9, 10.

** Rev. xviii. 23, 24.

It was also thought in the Apostles' day, that THE GIFT OF GOD MIGHT BE BOUGHT WITH MONEY; but the retort of Peter was, thy money perish with thee, because thou hast THOUGHT THE GIFT OF GOD might be purchased with money.††

†† Acts viii. 20.

‡‡ 1 John iv. 3.

The DENIAL OF THE POSITIVE OPERATION OF A SPIRIT,‡‡ WHETHER GOOD OR BAD, IS ONE OF THE marked CHARACTERISTICS OF THE DAY, and if THE SPIRIT WHICH IS BY JESUS CHRIST has been extinguished, that those who are under the influence of the other should deny it is not at all to be wondered at; for at all

times they are wiser in their generation than the children of light.*

* Luke xvi. 8.

Another marked characteristic of the day is the disposition manifested to fix the minds of men on individuals, who have served their day and generation and descended to the tomb; or on certain traditions, and forms, or ceremonies; thus you find every sect or society has some founder or tradition† to which they direct men as infallible, instead of to JESUS CHRIST AND THE LIGHT BY HIM IMPLANTED IN THE HEART‡ AND MIND. Now, what are they any more than Paul or Apollos but men, by whom those in their day and generation believed.§

† Mark vii. 3.

‡ John i. 4.

§ 1 Cor. iii. 4, 5.

No doubt there are honest-minded persons, with as much light as can be derived from any natural source, honestly engaged in endeavoring to point to others a road which they never knew or walked in; such persons should, however, to be reminded that the man who has traveled it is full as well acquainted with every part as he who has it from books and maps only, and is much less likely to lose his way, and might perhaps warn a fellow traveler of dangers which he who has his knowledge from schools and maps only is not aware of; the doctrine, therefore, that a man may not communicate of the wonderful things of God to his fellow man without traveling through the tombs and encountering the body of death, which is contained in the tradition‖ and dead letter of those who have preceded us, is one that may suit those who are themselves wedded to death, but can never be acceded to by him who has *tasted the good word of God and the powers of the world to come.*¶ It might perhaps be well for those who inculcate this doctrine, to recollect the answer given by the angel to those who were seeking the body of Jesus in the tomb. Why seek ye the living among the dead?** he is not here, but has arisen as he told you: and behold he goeth before you into Galilee. Another marked peculiarity of the day is the importance attached to outward forms and ceremonies, such as the use of wine WITHOUT SPIRIT, in the observance of certain religious ceremonies, and total abstinence from the use of certain kinds of drinks and such like, apparently forgetting the injunction: thou blind Pharisee†† cleanse first that which is within the cup and platter, that the outside may be clean

‖ Matt. xv. 2, 3.

¶ Heb. vi. 5. Gal. i. 11, 12.

** Luke xxiv. 5, 6.

†† Matt. xxiii. 26.

also ; and the declaration : are ye also without understanding ! do ye not perceive, that whatsoever thing from without entering into the man can not defile him, because it entereth not into the heart. That which cometh out of the man defileth him, for from within out of the heart of men proceed evil thoughts, adulterys, fornications, murders, thefts, covetousness, deceit, laciviousness, an evil eye, blasphemy, pride, foolishness, all these things come from within and defile the man. Another marked peculiarity of the day is the readiness with which men attach an individual to some name, sect, or society, if he happen to express himself a little different to the person with whom he is conversing, thus proving conclusively that the person thus inferring is under the influence of some one,* and at the same time not under the influence of the Spirit of God.† Men seem to have come to the conclusion that there can not be an independent-minded man or an individual, subject to the Spirit of God only ; and they thus condemn themselves.

* 1 John iii. 8.

† 1 John ii. 8.

CHAPTER XII.

The Inefficiency of Sectarian Names.—Perversion of Primitive Christianity Constitutes the Dragon, the Beast, the False Prophet, and other Corruptions in the Church.—The Responsibility of every Denomination, and of their Officials in particular.—The Truth of the Scriptures; their Spirituality.—The Dead and the Living.—First Fruits.—Things that must come to pass.

Now it is of little avail whether a man calls himself a Catholic, an Episcopalian, a Calvinist, a Lutheran, a Methodist, a Baptist, a Quaker, a Mohammedan, a Federalist, a Democrat, a Republican, a Royalist, a Pagan, a Jew, a Universalist, a Unitarian, a Deist, an Infidel, or a Heathen, if they have not the Spirit of Christ they are none of his,* and are all alike in the same condemnation; for God regardeth not the persons† of men, but in every nation he that feareth God and worketh righteousness is accepted of him. Without THE SPIRIT OF CHRIST, all men, of every nation, kindred, tongue, and people, no matter by what name they are called, are by the Scriptures recognized as dead; men seem prone to forget that building on a name, sect, or society, or form, is not building on Jesus Christ; and that every tradition, whether political, judicial, or ecclesiastical, which takes the name and place of that *pure principle*, which was by him implanted, and by the Apostles preached, is alike false, and shall alike, in the great day of the Lord, perish; for, as already remarked, other foundation can no man lay than that which is laid, which is Jesus Christ.‡ Men seem not to be aware that *the perversion* of those PURE PRINCIPLES originally implanted in the Christian Church is what constitutes the GREAT RED DRAGON, THE BEAST, AND THE FALSE PROPHET; and that it is the SPIRITUAL WICKEDNESS which should exist under the name of godliness, that constitutes SODOM AND EGYPT; and that it is principally within professing Christendom§ that shall be found the AMMONITES AND THE MOABITES, and EGYPT AND TYRE, as well as

* Rom. viii. 9. 2 Cor. v. 17.

† Acts x. 34, 35.

‡ 1 Cor. iii. 11.

§ 1 John ii. 18.

other nations and people, so particularly addressed *by the Prophets*, and PHARAOH AND ALL HIS HOST.

When the GREAT RED DRAGON first made his appearance, it
* Rev. xii. 3. was IN HEAVEN ;* that high and exalted state in which the Primitive Church existed ; it was here this great deceiver found his way, as he did into Eden at first ; but from hence he was cast out into THE EARTH, whither he has to the present day, and does now, under various forms and appearances, exercise his power and authority. Whatever name or thing, therefore, that is built up, whether political, judicial, or ecclesiastical, having the name of, and professedly acknowledging the authority of, God, and thus attaches to that form which was originally established by the Apostles, and is carried into effect, as part of it, without the authority and sanction of God, is but part of the machinery of the author of evil. Men, therefore, who deny the POSITIVE OPERATION OF THE SPIRIT OF GOD, or in other words, THAT JESUS CHRIST IS COME IN THE
† 2 John 7. FLESH,† and thus operates in the mind of every individual ; and at the same time strives for power and authority, either as a maker, administrator, or divulger of laws, which are professedly or acknowledgedly his ; and will thus appeal to the Scriptures to sanction his acts, and by the constant use thereof, admit their truth and authority, have reason to tremble and be terribly afraid ; for these same Scriptures declare, that whosoever does not enter by the door (which is Jesus Christ) into the sheep-fold, but climbs up some other way, the same is a thief and a robber, and cometh not but for to
‡ John x. 1. kill, and to steal, and destroy.‡ It is of no avail, whether he assumes the name of statesman, lawyer, or prophet, if professedly in the fold this is his character ; and every man who is in either of these capacities, exercising any power or authority under that order established, or acknowledgedly established by the Apostles and Prophets, is thus engaged.
§ 2 Tim. iii. 5. THEY HAVE THE FORM OF GODLINESS, BUT DENY THE POWER THEREOF.§

The Scriptures are either true or false ; if false, why not explode them, instead of making use of them to sanction such mighty oppression, as breaking on the wheel, burning at the stake,[1] and such like ; and the compelling men to observe a

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[1] See Appendix C.

particular day in seven, in a particular manner, as well as the requirements of oppressive governments? And why the cry of atheism and infidelity against those who have enough of honesty of intention and that light implanted by God himself in their hearts, not to play the hypocrite by confessing the truth and justice of such oppressions? Why the cry of atheism and infidelity against the men who will not unite in electing to office those who professedly believe the Scriptures, whilst practically they do not,* but act the hypocrite by enacting laws, and sanctioning oppression and crime, which the Scriptures condemn? And if true, why require them to unite in electing men to office (professedly under their sanction and authority) who disbelieve them altogether? If false, why not explode them and erect a form of government on such foundation as men will acknowledge just? Who are the infidels, and who the hypocrites? Let the conscience of each individual answer the question.

* Rom. ii. 13. James i. 22.

The Scriptures are true, but counterdistinctive to MATERIALITY and PHILOSOPHY which are termed profane. The Bible, because of its origin, is termed holy, sacred, and divine, and from its very nature is spiritual in its application ;† a natural application only of its truths, is then alike false, oppressive, and unjust. And when professed teachers of Christianity, from their respective desks or places, declare "they neither have nor expect any revelation, and no other light than is imparted by the WRITTEN WORD ITSELF ;"‡ thus putting THE DEAD LETTER before the spirit that indited it, and to which it always refers, and to which it always direct all men ; there is no more reason for doubting them sincere, than had they asserted they know nothing of that birth which is of water and the Spirit, without it is declared no man CAN SEE§ THE KINGDOM OF GOD. There is no more reason for doubting them sincere, than there would be should they assert that they are in that STATE which is by the Scriptures recognized AS DEAD EVEN WHILST ALIVE, and engaged in begetting *death instead of life*, FOR EVERY WELL-INSTRUCTED SCRIBE brings out of his treasure things NEW AND OLD.‖ Such were not the doctrines taught by the Apostles and primitive Christians, for they were not only born again, but many, very many, attained to the full stature of perfect men in Christ Jesus. THESE WERE THE FIRST FRUITS,

† Rom. vii. 14.

‡ John iii. 3.

§ John iii. 5.

‖ Matt. xiii. 52.

and the promise is still to US AND OUR CHILDREN, and this is for the consolation of all Israel. When Peter stood up before as many as were assembled together on the day of Pentecost, he declared that which they then heard and saw to be that which was spoken by the Prophet Joel: and it shall come to pass in the last days (saith God), I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy; and your young men shall see visions, and your old men shall dream dreams; and on my servants, and on my handmaidens I will pour out in those day OF MY SPIRIT, and THEY SHALL PROPHESY; and will shew wonders in Heaven above, and signs in the earth beneath; blood and fire, and vapor of smoke. The sun shall be darkened, and the moon turned to blood, before that great and terrible day of the Lord come; and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Wherefore he says, repent and be baptized every one of you IN THE NAME OF JESUS CHRIST, and ye shall receive THE GIFT OF THE HOLY GHOST. For the promise IS TO YOU AND YOUR CHILDREN, EVEN TO AS MANY AS ARE AFAR OFF.*

* Acts ii. 38, 39.

† 2 Cor. iii. 6.

‡ John i. 12, 13.

§ Daniel v. 5.

‖ Matt. v. 5.

IT IS THE LETTER THAT KILLETH,† BUT THE SPIRIT THAT GIVETH life. Whosoever, therefore, that is led BY THE SPIRIT THEY SHALL BECOME THE SONS OF GOD.‡ When therefore, those who have not BEEN CALLED OF GOD, AS WAS AARON, assume no matter what character or name in the discharge of an assumed duty, take of the holy things in the Scriptures like Belshazzar did, the gold and silver vessels that had been taken out of the temple at Jerusalem, and without THAT AUTHORITY WHICH THE SPIRIT OF God can alone impart, like him, and his wives, and his concubines, drink therein, and praise the Gods of gold, and silver, and brass, and iron, and wood, and stone, they have reason to tremble, lest in like manner the fingers of a man's hand shall to them appear, on the plastering over against THE CANDLESTICK,§ and inscribe, Thy days are numbered, thou hast been weighed in the balance and found wanting, thy kingdom is divided and given to the Medes and the Persians. When therefore the humble and honest inquirer after truth, and the meek‖ and sincere believer in Revelation compares the mild, gentle, and benign doctrines, and the benevolent, humble, and gentle character of Jesus Christ and his immediate fol-

lowers, the Apostles and primitive Christians, WITH WHAT has assumed the name of, and is professedly THE TRUTHS AND DOCTRINES OF, CHRISTIANITY, let him not despond or be seduced to acknowledge THAT MONSTER* which would rear itself in its stead, and claim the adoration of a surrounding world, for all these things must needs come to pass, else how could the Scriptures be fulfilled,† and it is herein that consists the faith and patience of the saints.‡ For THIS SAME MONSTER, that shall lead so many into captivity, shall also himself go into captivity, and as he killeth with the sword, so shall he in like manner be killed with the sword. And as no man can say that Jesus is the Christ, but BY THE HOLY GHOST,§ so neither shall any man be able to stand that temptation which shall COME UPON ALL THE WORLD TO TRY THEM, BUT BY THIS SAME SPIRIT.‖

* Rev. xiii. 1, 4.

† Matt. xxvi. 53, 54.

‡ Luke xxiv. 25, 26.

§ 1 Cor. xii. 3.

‖ 1 Cor. iii. 13. 1 Peter iv. 12. 2 Tim. iii. 1, 13; iv. 3.

The acknowledgement of a particular sect, form, or society only, will not avail in that great and terrible day of the Lord, for in that day, there shall be many who shall say, Lord, have we not prophesied¶ in thy name, and in thy name cast out devils, and in thy name done many wonderful works? to whom the Judge will say, I never knew you; depart from me all ye that work iniquity. Whilst those of whom the world was not worthy, shall hear the welcome plaudit, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;** and these shall go away into everlasting punishment, but the righteous into life eternal. Thus shall every man receive according to that he has done, whether good or bad. Those who by well doing seek for glory, and honor, and immortality, eternal life. Whilst those who are†† contentious and obey not the truth, indignation and wrath, tribulation and anguish. For God is not only good and merciful, but he is also strictly just. Those, consequently, who have preferred life will not be compelled to accept of death, neither those who prefer death will be compelled to accept of life; each will go to his own place, the place of his own choice; each must receive in its essence that in which his soul delighted whilst in the body, for we are not to conclude that a spirit, or a spiritual body,‡‡ is to be under or subject to any natural laws, or in any way to partake of natural things, for these are they which shall pass away. Thus the man who has within his heart nourished

¶ Matt. vii. 21, 22. Luke xiii. 26, 27.

** Matt. xxv. 34.

†† Rom. ii. 8.

‡‡ Luke xxiv. 31, 36, 39. John xx. 26, 27.

the principles of deceit, and murder, envy, malice, and pride, or any other carnal thing, however fair his outward deportment in the sight of the world may have been, must in their essence reap all the consolation they can afford, with such as have been and are like-minded ; he will in the eternal world no more be forced into the society of the virtuous and just, than he is compelled to cherish their principles in this, for of whatsoever a man soweth, of that also shall he reap.*

* Gal. vi. 7.

CHAPTER XIII.

The Caviler and his Inferences.—Tobacco, its Use and Consequences.—Diseases and their Origin.—The Spirit and its Characteristics.—Natural Application of Spiritual Things a Deceit.—Pernicious Habits.—Why indulged in.—Importance of a Correct Knowledge of God.—Its tendency to Resignation under all circumstances.—The cause for which the Son of God was Manifest in the Flesh.

Let not the caviler console himself with the belief that that which is written* shall not be fulfilled because he can not reduce it to his gross ideas and conceptions, and that the judgment of eternal fire† shall not be known because he can not understand it. If he would exercise his understanding, and is incompetent to raise his ideas above things of this present world, let him explain why it is that in what is termed fevers the patient is parched and consumed with burning heat, until the body is no longer competent to contain its aerial tenant. Let him explain how it is that the principle of heat is so powerfully felt and known, without any natural application of it. Let him explain how it is that a man will writhe in all the agonies of a colic, when it can not be traced to any natural cause. Let him explain how it is that a man will suffer all the agony of an excruciating toothache, when the tooth is without any apparent natural disease. Let him explain how it is that a man will suffer the severe pains of headache, when the cause of it is hid to the natural eye; and let him explain how it is that an accusing conscience and the terrors of a guilty mind will inflict pain, and cause agony so acute and powerful as to banish both appetite and sleep, and reason itself, and cause the body to writhe in agony so much more acute and painful than any natural means is competent to inflict, until nature becomes exhausted and the spirit leaves its clayey tenement. Let him say why men find gratification in masticating such a nauseous and fulsome a weed as tobacco, the use of which vitiates the taste, alienates the affections, and perverts the intellect; and why, when converted into powder,

* Luke xxi. 22. John ii. 17.

† Deut. xxxii. 22; xxxiii. 2. 2 Kings i. 11, 12. Ps. xcvii. 3. Isaiah ix. 18, 19; x. 17; xxx. 33; lxvi. 15, 24; xxix. 6. Jer. iv. 4; v. 14. Matt. iii. 11; xxv. 41. Mark ix. 44. 1 Cor. iii. 13. Heb. i. 7. 2 Peter iii. 7. Jude 7. Rev. xx. 9, 10, 14; xxi. 8.

they with such apparent delight so unnaturally thrust it into the nose, and inhale it with a force that would seemingly convey it to the brain ; and why when in another shape they are apparently so much gratified with burning it under their nose, alternately inhaling and exhaling the smoke, until nearly enveloped in it, and thus convey to the mind the idea of a locomotive furnace rather than a man. Let him say why it is that men are gratified with conveying to their stomachs what may be termed liquid fire, whether known by the name of rum, brandy, gin, or that of any other fiery fluid. Let him say why man finds gratification and pastime in biting his nails, picking his nose, and such like, and other unseeming vulgarities.

Whence originate and how beget diseases, and propensities, and habits such as these ? Has he ever paused to inquire whether these things may not ORIGINATE in THE MIND* and that with its consent pernicious habits are indulged in, and that with the mind they may exist without the natural body. That the natural body is unaffected by them, when abandoned by the spirit, is evident ; hence it is inferred that they do exist in the spirit, whether enshrouded by the body of clay, or separate from it. The spirit is the power or principle by which the hand is raised, the tongue moved, or any act performed. It is by means of the natural body that it acts outward or naturally, and is enabled to cast its burdens upon others, and upon creation, and upon nature, and thus relieve itself by these outward acts which are universally acknowledged, even by those who indulge in them, both odious and unnatural, as diseases are painful and afflicting. When out of the body, this direct communication with nature ceases, and then in their essence all these things must be endured IN SPIRIT by all who are possessed of them. This is evidently in accordance with the view of the Apostle when he asserts that the tongue is a fire, a world of iniquity. So is the tongue amongst our members, that it defileth the whole body, and setteth on fire the course of nature, and is itself set on fire of the fire of Hell.†

Whosoever makes a natural application of spiritual things deceives himself, neither knowing the Scriptures nor the power of God. The things of this present world, are but the

* Prov. xxix. 11, 12. Mark xiv. 71. Romans viii. 7. Ephesians ii. 3. Titus i. 15.

† James iii. 6.

effects of the spiritual world ; that is a world OF CAUSES, THIS OF EFFECTS.* If then fire and brimstone exist naturally here, they exist spiritually there, if in their gross substance here, in their essence there, and if capable when applied naturally to the natural body here of producing pain, how much more acute the agony when in their essence applied to the spirit there.

* Gen. ii. 4, 5. Romans i. 20.

As in Adam all die, even so in Christ shall all be made alive. But are men aware when this life is fully manifested it will place them under spiritual† instead of natural laws, and in the immediate presence of God, and that it is thus that EVERY EYE shall see him, AND THEY ALSO WHICH PIERCED HIM, and that this change shall assuredly come upon all men, whether they are with or without the wedding garment, and the joy of the just at this revelation will only be equaled by the consternation of those who know not God and obey not the truth ? For then it is, that they shall be separated the one from the other, as a shepherd separateth the GOATS from the SHEEP,‡ and the sheep placed on the right hand, and the goats on the left, and the dread sentence to those on the left, depart, ye cursed, into everlasting punishment prepared for the devil and his angels, and the joyful welcome to those on the right, come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world, shall then be pronounced, and the wicked shall go away into everlasting punishment, but the righteous into those joys which are at God's right hand, which eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive.§

† 1 Cor. xv. 51, 52, 53. Rev. i. 7.

‡ Matt. xxv. 32, 33, 34, 46.

§ 1 Cor. ii. 9, 10.

It is a correct and thorough knowledge of God alone that can raise a man above the traditions and superstitions of this present world, and relieve him of the perplexing anxieties, fears, and alarms to which human nature is subject, by night and by day, asleep or awake, as well as of all dread of that world which is to come. For to know God aright is TO BE TAUGHT OF HIM,‖ AND HE TEACHES AS NEVER MAN TAUGHT. To know God, or rather to be known of God, is to overcome the world and to withstand the temptation of the evil one. It is this knowledge of God that will protect from the BODY OF DEATH with which we are surrounded.¶ This most powerful and most to be dreaded of all enemies, because imperceptible

‖ 1 John ii. 29. 1 Thess. iv. 9.

¶ Ps. xci. 5, 6.

ible to the natural eye, FOR HEREIN is the arrow that flieth by day, and the pestilence that walketh in darkness, and the destruction that wasteth at noon-day. It is like that begets like ; wherever then this principle of death enters, and however communicated, disease of spirit will follow, if not eradicated by the better principle of life, and will thus communicate itself to the covering of flesh with which it is enshrouded. *This principle of light and life*, however, is competent to overcome all things, for IT IS IMPLANTED BY GOD HIMSELF, *and is nigh us, even in our mouths and hearts*,* and by taking heed thereto will in its vivifying and life-giving principles diffuse itself in all its healthful qualities, not only throughout the SPIRIT, but throughout the SOUL and BODY. This light and life is such in its essence as will render man calm and resigned in sickness as well as in health, and at all times resigned to the will of Him in whose hands are the spirits of all flesh, and will qualify him for a more abundant entrance into those joys which are at God's right hand, where there are pleasures forever more, or if so be the will of God, it will from the afflicted chase disease and death, and flow with such a warmth and sweetness as will surprise the possessor of it. That it may so possess and ravish the soul of all the Israel of God, and rest on the world at large, is the cause for which the Son of God was manifested in the flesh, for he came not to condemn the world, but that all men through him might come to a knowledge of the truth.† Wherefore his proclamation is to all, come unto me, all ye who labor and are heavy laden, and I will give you rest ; take my yoke upon you, and LEARN OF ME,‡ for I am meek and lowly in heart, and ye shall find rest to your souls, for my yoke is easy and my burden light.

* Romans x. 8.

† John iii. 17, 20.

‡ Matt. xi. 29.

APPENDIX.

A.

From the New York Observer of November 13, 1830.

University of Halle.—A few months since, we gave an account of the disturbances at Halle, Germany, occasioned by two articles in the *Berlin Evangelical Journal*, detailing some of the enormities of theological rationalism, as exhibited in the lectures of Professor Wegscheider and Gesenius. The articles were attributed to Professor Tholuck, but it is now known that they are from the pen of M. de Gerlach, a gentleman of high official station at Halle. From the *London Christian Observer* for September, we perceive that the matter excited so much attention, that the King of Prussia took it up, and directed the Minister of Ecclesiastical Affairs to report whether the charges against Gesenius and Wegscheider were correct. "To the astonishment of all parties," says the *Observer*, "these two learned Professors addressed letters to the King and his Minister, asserting their inviolable attachment to the Confession of Augsburg!"

The *Observer* gives us some specimens of Dr. Wegscheider's interpretation of the Bible, and particularly of the manner in which he gets rid of the miracles of the New Testament, and then adds:

"Now, this theological lecturer, it must be remembered, is not a professed infidel; he even holds to the creed of Augsburg! he is a professor of divinity in the important University of Halle, and on his lips hang large classes of students, who are to be the spiritual teachers of the rising generation! Can any prospect be more appalling? though

blessed be God there are names, even in Sardis, that have not defiled themselves with these theological pravities; pravities as absurd as they are heretical."

After alluding to the profane comments and jests which are interspersed in the lectures of Gesenius, the writer in the *Observer* concludes as follows:

"And this at Halle! And not uttered trivially, but with much learning, much misplaced show of argument and professional authority before large classes of young men, the seed-bed of the church. What must they think of the Bible, of religion, and of their own intended profession? The evil is awful, the danger alarming; but let not the friends of true religion despair. A revival of Scriptural doctrine and Christian piety has commenced in various parts of France, Switzerland, Germany, not excepting Halle itself, which is desecrated by such profane ravings as those we have mentioned. Our Christian brethren on the continent have a great work before them; but let them not be daunted at the power or the number of the enemy. Greater is he that is with them than he that is against them. Let them not give up in despair even those who are at present opposed to the truth. Much may be done, especially among the younger clergy: nay, who shall say that even the heart of a Gesenius or Wegscheider is impervious to the influence of that Spirit which now they deny, but by whose influences, in answer to the earnest prayers, and directing the diligent efforts of the faithful, they may, even yet, be led to preach that faith which once they destroyed."

The conduct of Gesenius and Wegscheider affords another proof of the insufficiency of creeds and confessions to keep out the worst errors from theological institutions. When the spirit of religion declines in a community, men of loose principles and loose lives will not scruple to avow any creed or subscribe any confession necessary to secure them the living which they covet. Of what avail was the paper barrier erected by the pious Hollis around the theological professorship which he established at Cambridge, in Massachusetts? His money is now employed in propagating sentiments which he must have abhorred. Such facts should teach good men the danger of trusting the future. No statutes, however

solemn, no present state of public sentiments, however sound and orthodox, can afford security against the vilest perversion of funds contributed for religious purposes. The best provision which good men can ordinarily make for the religious welfare of distant generations, is to spend all their strength and all their money in making the present generation virtuous.

B.

From the New York Observer.

CURIOUS CORRESPONDENCE.

We find the following singular correspondence in a Nashville paper. It presents, we believe, the first case in which the winner at a horse-race has been invited to share his profits with the American Bible Society! We see no objection to soliciting money for a good institution from men devoted to the sports of the turf, or to any other immoral amusement, but *to congratulate them upon their success* is going too far.

NASHVILLE, 19th October, 1829.

WILLIAM C. DAVIS, ESQ.

Sir,—Permit me to offer to you my hearty congratulations for your successes during the last week's sport,—while at the same time I solicit, in behalf of the American Bible Society, that you constitute yourself a member thereof, by a contribution of thirty dollars.

Very respectfully,

ALPHA KINGSLEY.

Sir,—We, the undersigned, having examined the above memorial, take the liberty to say to you that our confidence in your well-known liberality induces us to believe that you will not only take a pride, but a pleasure in the above suggested donation.

JOHN HARDING,
DUKE W. SUMNER,
SOLOMON CLARK.

Nashville, October 19th, 1829.

Sir,—I have received yours of this date, congratulating me on my successful operations during the last week's sports of the turf, and soliciting of me, in behalf of the American Bible Society, a donation of thirty dollars, whereby I may become a member of said Society. For your good wishes I tender you my sincere thanks; and I, with pleasure, herewith hand you the sum of thirty dollars for said Society.

Although devoted to the sports of the turf, I trust I am not insensible to the great and important necessity of religion; and that I will give no cause of reproach to the Society of which I now become a member, whilst I pursue an honorable and upright course in the pursuit of these amusements.

And believing as I do, that nothing tends more to the improvement of the moral condition of man than the general and universal dissemination of the word of God, I can not but wish success to your efforts, and

Remain your obedient servant,

William C. Davis.

C.

EXECUTION OF A HERETIC.

On a certain morning in October, 1534, placards appeared, abusive of the mass and of the clergy. The eucharist itself was scouted; a fact which marks the opinions as coming from Switzerland, where Zuinglian tenets prevailed. These placards were affixed to the gates of the castle of Blois, where the king was. In a rage he departed for Paris. Similar placards immediately appeared on the pillars of the Louvre. The insult awoke all the monarch's zeal; he ordered a solemn procession, in which he appeared in person. He himself declared in public, that he would cut off his own arm, or slay his very son, could he suspect either to be infected with heresy; and he concluded the religious ceremony by burning six heretics, after a new and more cruel fashion than ordinary. On an erect pole another was transversely balanced. To one

end the unfortunate heretic was tied, and a fire lighted under him, into which and out of which he was alternately dipped and raised, that his torments might be sufficiently acute and prolonged.—*Dr. Lardner's Cabinet Cyclopædia, Vol. XII; being Vol. I of the History of France.*

D.

[See page 21.]

From the New York Observer of Saturday, July 2, 1831.

NEW YORK MAGDALEN SOCIETY.

The New York Magdalen Society celebrated its first anniversary at Clinton Hall on Tuesday evening of last week. A highly respectable collection of ladies and gentlemen were present on the occasion, and listened with much interest to addresses by Hugh Maxwell, Esq., and the Rev. Mr. Ludlow. The object of the society is, to reclaim such females as have strayed from the paths of virtue, and to take measures to prevent the progress of prostitution. The facts disclosed in the report, respecting the extent and character of this vice in our city, are so loathsome, that their publication can be justified only on the ground that it is necessary to rouse the community to a sense of the magnitude of the evil and of the importance of immediate efforts to arrest its progress. The directors state that they have satisfactory evidence that the number of females in the city who live by public and promiscuous prostitution is not less than TEN THOUSAND, and they have some reason to believe that the number of private harlots is almost equally great. Among these lewd wretches there are girls of fourteen, thirteen, and even twelve years of age in incredible numbers; some of whom are devoted to prostitution thus early in life by their own *mothers*. Many are the daughters of wealthy, respectable, and pious citizens of our own and other States, seduced from their homes by villains who infest the community, preying upon female innocence. Very many are daughters of poor parents, and especially widowed mothers, whose necessities compelled them to seek employment as domestics. Great numbers are wives who have

been abandoned by drunken husbands, and left with one or more children to starve or provide for themselves ; and hundreds, perhaps thousands, are the daughters of the ignorant, depraved, and vicious part of our own population.

A—— B——, aged 21, daughter of respectable parents in a neighboring city, at a very early age was seduced from her home under promise of marriage by a young man who took her by sea to a southern port, where he kept her for a time and then left her in a brothel in a strange city. She now gave herself up to a life of prostitution, and went from one city to another until she came to New York, where she has been the last two years. Her drunkenness and crime have taken her more than once to the Penitentiary, and she had well-nigh ruined her health. Last winter she was turned out of the brothel in which she lived in consequence of a quarrel with the woman who occupied it and with whom she boarded. She had been sick for some weeks, disabled from pursuing her guilty means of livelihood, her clothes had found their way to the pawnbrokers or been exchanged for ardent spirits, and at midnight she was turned into the street without any other garment than a ragged calico frock, filthy beyond description, without bonnet or shoes, in one of the coldest nights of the last winter. She wandered through the streets, drunk from the excesses of the previous night, and was found in the morning about daylight, standing in an alley near the "Five Points," and brought shivering with cold to the Probationary House. Her face and limbs were bloated by intemperance, and the effects of the frost seemed to have stupefied her reason, and well-nigh destroyed her life. By the most careful nursing and medical attention she was restored in a few days to tolerable health, but the effects of frost on her feet continued for months. From the first she exhibited the liveliest gratitude for her deliverance, and manifested a disposition to render cheerful obedience to all the rules of the house. Soon she became interested in the religious services of the house, and was taken to the Asylum, and shortly after gave satisfactory evidence of a change of heart. Ever since she has adorned her profession, formed habits of cleanliness and industry, and satisfied us fully that she is a new creature. Her parents having died, her sister and brother-in-law have written

to the society, forgiving all that is past, and being willing to receive her into their family. She is, however, at present, placed out at service with a pious family to whom she affords much satisfaction.

E.

For further Illustration.

From the New York Times of October 10, 1860.

A CHARGE FROM THE BENCH.

SOME VERY PLAIN AND JUST TALK ABOUT THE CITY GOVERNMENT.

Rooms of the Superior Court,
City of New York, Oct. 9, 1860.

To His Excellency Edwin D. Morgan,
Governor of the State of New York :

I resign the office of Justice of the Superior Court of the City of New York, to which I was three years ago elected,—this resignation to take effect on the first day of next month. I make known my purpose at this time that the vacancy may be filled at the general election in November.

It seems fit that those who elevated me me to this office should know why I resign it so soon.

More than six years ago the old City Hall was burned down, and this court took temporary refuge in the firemen's lofts of an engine-house in this City. It has been compelled to remain there ever since.

At the time of my election it was fully understood that a Court-house was speedily to be erected. The Bar held a meeting and passed resolutions, which were sent to the Board of Supervisors, who appointed a committee to examine into the subject. After full investigation it was then asertained, and published in the newspapers of the day, that "the rooms of the Superior Court were utterly unfit for the transaction of its business ; ruinous to the health and dangerous to the lives of those who were obliged to attend within them." Since then three years have passed, and yet not a stone is laid for a new Court-house ; meanwhile the proofs have sad-

ly accumulated, that the rooms of this Court are indeed "ruinous to health and dangerous to life!"

Occasionally the Court have sought temporary relief by resort to such other rooms as they might chance to get; sometimes to a room in Tammany Hall; sometimes to a room of the Criminal Court; sometimes to the Supervisors' room; and thus scattered, neither jurors, witnesses, or suitors were always able to find where the Court was; and these difficulties have continued until the usefulness of the Court is, in a great measure, destroyed.

The Legislature undertook to remedy the evil by creating a Building Commission. The Mayor nominated Commissioners, and the Board of Supervisors would not confirm them. The Supervisors then took the matter in hand, and were desirous to erect a building without delay; but they soon found out that they had no power to take the land of the park for any purpose. *In short, it has been discovered, after three years of trial, that no man or body of men in this Municipal Government have any power to do any substantial thing, except to stay the action of any other man or body of men.* The machinery of the City Government is so cunningly devised that each wheel can stop the motion of every other, and so that the whole shall by no possibility move in harmony together. No man is held responsible for anything, *no one appears to have the power to do anything but mischief.* These evils are very generally admitted, and very generally they are charged to the universal suffrage which here prevails. But universal suffrage is not the cause of our present misgovernment. The people have a right to vote, and they will exercise it; and any attempt to deprive them of that right will certainly fail. But the people desire wise, and just, and able rulers, and they would gladly vote for such if they had the opportunity.

When this great City shall construct its Charter in harmony with those principles which the Almighty has implanted INERADICABLE in the nature of man, the government will be successful; any other will come to naught.

At the approach of a foreign Prince we haste to do him honor; and we bestow our time and our money freely. If well done—it is well. But it should occur to some of us that it is quite as important to construct a Government

which can protect us in the enjoyment of our lives, our liberties, our property, and the manly virtues of a Christian people.

The difficulty is not great; *the same amount of time, and half the money, which our respectable citizens have spent upon a dance for the Prince of Wales, would give to our noble, misgoverned, plundered City, a strong, a lasting, and a good government.*

The present is not a Government; it is but the mocking ghost of an attempted Government; the structure was built on moving sand, and no repairs or propping will save it. It must be taken down to the very foundation, or it will continue to settle and to crack, until it tumbles in, with much ruin.

The more intelligent portion of our citizens give this subject no united attention; they are intent on wealth: the moment the gloomy cloud gathered from the panic-vapors of 1857 lifts a little in the west, we are all madly hastening again to be rich, leaving Justice, Order, and Government to take care of themselves, or to be cared for by those who will trample them in the dust. If the wise, the wealthy, the honest, and the intelligent, will not combine for good government, the wicked, the idle, and the dishonest, will combine for bad government; and they will govern, and through the forms or law, in the shape of taxation and other legalized jobbery, they will strip the children of the industrious rich of these carefully-conserved estates, leaving them in poverty the more hopeless from the very wealth in which their childhood was pampered. Government will be administered by somebody; that may be relied upon; if the wise and good will not attend to it, fools and knaves will. Bad government and false notions of what is worthy always go together, and act and react upon each other, as they do here. Hence this unpromising feature in our civilization glaringly presents itself, namely the insane passion for outward grandeur and meretricious display which every where prevails.

It is easy to demonstrate, that in the yet discovered world, there is not such another extravagant people, in proportion to its *real wealth*, as that which inhabits this City. To accumulate fortune by honest industry, economy, sagacity, and the self-denial of long years, with a view to found a family or to endow an institution, has a virtue in it; that is not what

we see; but instead, a frantic determination to get, in some *immediate* way, the means of *appearing* to be rich. It is making harlots of your women and rogues of your men. It is all idle to expect that individuals will not be influenced by the general tone of the community in which they live. The young man of good character and industrious habits, making his toilsome way up through the thorny road to honorable distinction in this great wilderness of men, cannot marry, because society imposes upon him expenses which he cannot meet; his pride revolts at an alliance which deprives him of manly independence, or degrades his position among men. We all know the consequences. Already the success of a lawyer is determined by the money which he makes; already the success of a minister of Christ is in some degree estimated by the salary which he receives; and the time is hastening when the success of a judge on the Bench will be measured by the money which he shall there accumulate.

If our wise and good, rich, intelligent, and honest citizens think these things of no moment, they will let them alone, as they have heretofore done; but they may rely upon it, these things will not let *them* alone.

The Supervisors have lately shown a laudable desire to do all they could for the preservation of the Courts; but they have no power to erect a building in any place where the Court can lawfully be held.

The freedom of vacation has restored me to the full vigor of perfect health, and I am not willing to imperil it again by daily confinement in poisoned air; and since there seems to be no power in the present City authorities to erect a Court-house, and as no Judge can perform the duties which belong to the office with the present accommodations, I leave the Bench and return to the practice of the law.

And, very respectfully, remain

Your ever obedient,

EDWARDS PIERREPONT.

ERRATA.

Page 13, line 13, for "spirits" read "spirit."
Page 23, line 30, for "that washed" read "that was washed."
Page 32, lines 20 and 21, for "assuring" read "assuming."
Page 35, line 32, for "things" read "springs," and line 34, for "springs" read "things."

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